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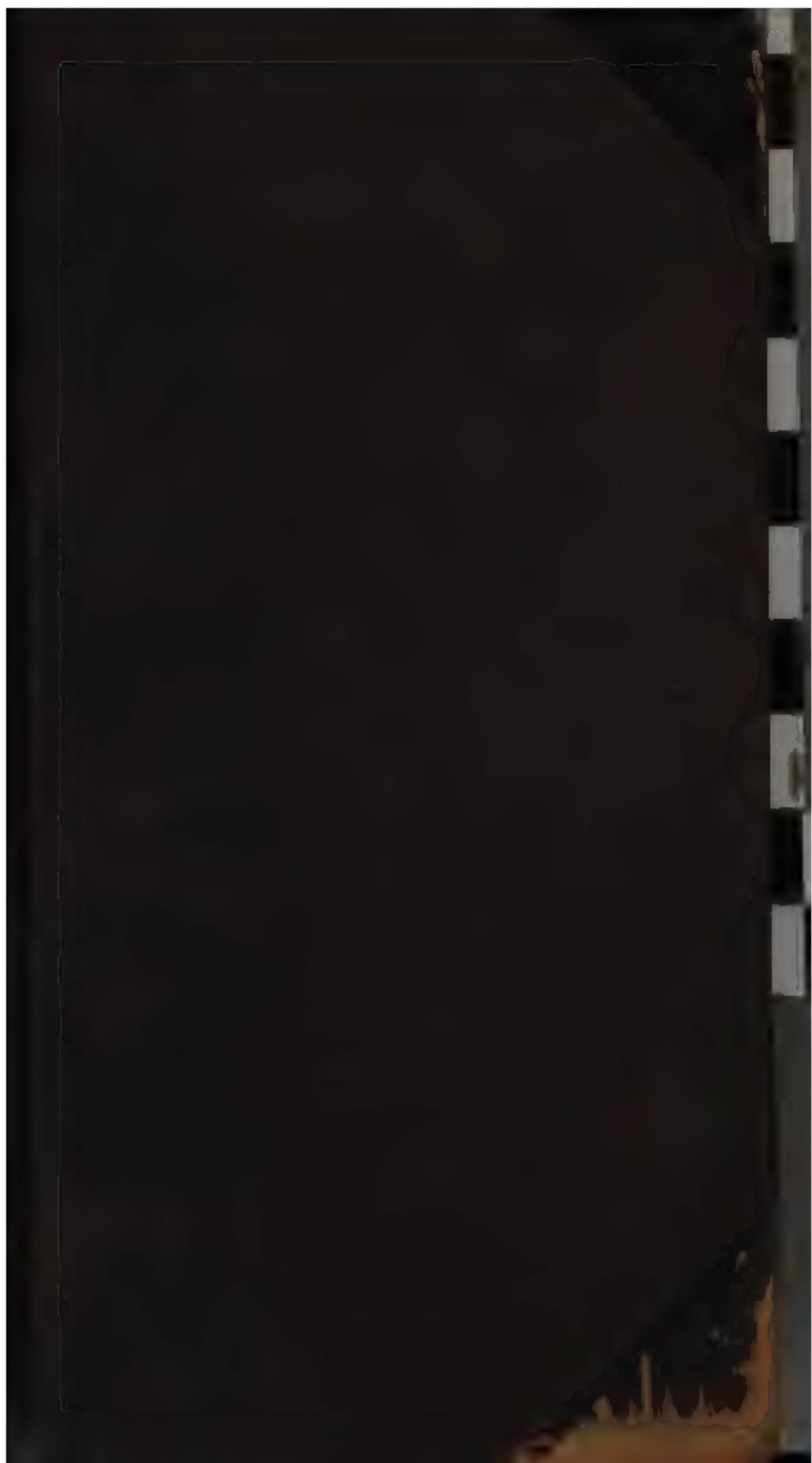
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AN
INTRODUCTION
TO THE
Reading and Study
OF THE
ENGLISH BIBLE.

BY
WILLIAM CARPENTER,

AUTHOR OF "SCIENTIA BIBLICA," "SCRIPTURE NATURAL HISTORY," "GUIDE TO THE READING OF THE BIBLE," "LECTURES ON BIBLICAL CRITICISM AND INTERPRETATION," "A POPULAR INTRODUCTION TO THE BIBLE," "THE BIBLICAL COMPANION," "CRITICA BIBLICA," "CALENDARIVM PALESTINÆ," AND EDITOR OF THE FIFTH, LARGE EDITION OF "CALMET'S DICTIONARY OF THE BIBLE," AND OF THE ABRIDGMENT OF THE SAME, ETC., ETC., ETC.

Let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word. Rather let men endeavour an endless progress or proficiency therein. —BACON.

We shall conduct you to a hill side, laborious, indeed, at the first ascent; but else so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus was not more charming." —MILTON.

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**SCRIPTURE DIFFICULTIES
EXAMINED.**

THE POST-MOSAIC HISTORIES.

BY

WILLIAM CARPENTER,

**AUTHOR OF A POPULAR INTRODUCTION TO THE STUDY OF THE SCRIPTURES;
A HARMONY OF THE GOSPELS; THE ABRIDGMENT OF CALMET'S DICTIONARY
OF THE BIBLE; AND OTHER WORKS ON BIBLICAL CRITICISM AND
INTERPRETATION.**

Many and painful are the researches, usually necessary to be made for settling these difficulties. Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. Hence the odds must ever be against us; and we must be content with those for our friends who have honesty and erudition, candour and patience, to study both sides of the question.—BISHOP HORNE.

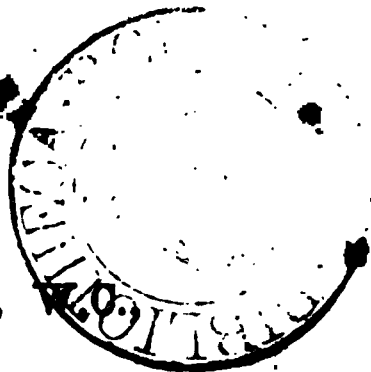
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NOTICE.

The Reader will find that each volume after the first has a double paging, the top series of figures being limited to the individual volume, the bottom one running on through each four volumes, which will thus ultimately form one, with a continuous paging, and new title-pages and contents. Thus each subject is completed in a single volume, but the whole of the twelve volumes will be so arranged as to form an unbroken work, in three thick volumes—AN INTRODUCTION TO THE STUDY OF THE ENGLISH BIBLE.

The following have been published :—

1. THE ENGLISH BIBLE ; How to read and study it.
 2. THE SYMBOLICAL AND FIGURATIVE LANGUAGE OF THE BIBLE.
 3. THE BEAUTIES AND PECULIARITIES OF STYLE IN THE BIBLE.
 4. MODERN INFIDELITY AND BIBLIOPHOBIA.
 5. BIBLICAL NATURAL HISTORY ; Astronomy, Geology, and Botany.
 6. BIBLICAL NATURAL HISTORY ; Zoography.
 7. SCRIPTURE DIFFICULTIES, REAL AND IMAGINARY.
 8. AN EXAMINATION OF SCRIPTURE DIFFICULTIES ; The Pentateuch
 9. ————— The Post-Mosaic
Histories.
-

Vol. X., AN EXAMINATION OF SCRIPTURE DIFFICULTIES ; THE POETIC AND PROPHETIC BOOKS, will be published on the 1st of August, and the two succeeding volumes, one on the 1st of September, the other on the 1st of October.

Titles, Contents, and Indexes to the entire work will follow, and *will supersede the Title and Contents to each separate volume.*

SCRIPTURE DIFFICULTIES

EXAMINED.

THE POST-MOSAIC HISTORIES.

THE books composing these histories comprise Joshua to Esther, and embrace a period of 1017 years, according to the Usherian Chronology adopted by the English translators; *i. e.*, from c. 1451—434: A.M. 2553—3570. The first book takes the Israelites into the promised land, after a wandering in the wilderness, backwards and forwards, for the long space of forty years, and the Lord finds them in captivity, at the time when a decree was laid for their extirpation by Haman, the minister of Ahasuerus, — the Artaxerxes Longimanus of profane history, — who subsequently granted permission for the rebuilding of the walls of the holy city, the commencement and completion of which great work is narrated in the book of Nehemiah. Esther is not in our version placed in its chronological order, for it should precede Ezra and Nehemiah, as it does in the Hebrew Bibles. In the English Bible this book concludes with the third verse of the tenth chapter, but the Septuagint and the Vulgate add ten more verses to this chapter, and three additional chapters to the book. These additions were never extant in the Hebrew, however, and are justly rejected as apocryphal by Jews and Protestants.

THE BOOK OF JOSHUA.



THIS book forms a proper continuation of the Pentateuch, taking up the history where the last of those books leaves it, comprising a period of about seventeen years. The passage, which includes the 7th, 8th, and 9th verses of the first chapter, shows how entirely it rests upon the basis of the Mosaic books, especially of the book of Deuteronomy.—“This book of the law (which Moses my servant commanded thee, ver. 7,) shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I [the Lord, *Jehovah*], commanded thee.”

It is said, however, that this does not testify to the whole of the Pentateuch, but only to single passages that are quoted in it. But this, as Hävernich remarks, is said partly in accordance with the supposition of the correctness of the fragment-hypothesis,* and partly without paying regard to the passages in which, unquestionably, the book of the Law, the book of Moses, etc., is considered as a whole, as in the text, and in viii. 31, 34 ; xxiii. 6, etc. It is also said that the passages

* See vol. i. pp. 395—408.

xxiv. 26, and iv. 10, show that the book of the Law, which is cited in the book of Joshua, contained additional memoirs not found in the Pentateuch, so that the book there intended is not properly our Pentateuch. But, says Hävernich, the passage xxiv. 26: "Joshua wrote these words in the Book of the Law of God," manifestly supposes the previous existence of such a book (and throughout the whole of Joshua it is quoted in a similar manner), and annexes to it the history of its own age. The passage refers to Deut. xxxi., and means to say that Joshua followed the example of Moses, and annexed to the book of the Law what he had himself recorded; even as it is clear from the context, that he likewise deposited it in the holiest of all, beside the Ark of the Covenant. The passage, iv. 10, occasions still less difficulty, if correctly understood. Joshua, it is said, caused the passage over the Jordan to be performed, as Jehovah commanded him, and as Moses gave him (Joshua) command. Thus it is evidently special orders, given to Joshua, that are spoken of. But the Pentateuch also mentions, that Moses not only consecrated Joshua to be his successor by the imposition of hands, but also furnished him with commands and instructions (Numb. xxvii. 23; Deut. iii. 28; xxxi. 23), without, however, communicating the latter to us. The exact obedience with which Joshua fulfilled these directions, is plainly what is here spoken of; and thus all appearance, even, in favour of the interpretation of our opponents vanishes.* As to the desperate hypothesis of the late composition of the book of Joshua, it

* Hävernich, p. 369.

not only entirely fails, upon the evidence adduced for it, but, as the same intelligent critic remarks, those who urge it, not only gain nothing, but actually lose by it. "For, after all," says he, "we still have in this book a memorial, which, if composed later than the Pentateuch, receives a complete recognition from this book. Supposing that the Pentateuch is not a genuine Mosaic writing, then the deception which has been practised with it is an unheard-of deception, and one that extends much farther. Another book has then formed the continuation of its untrue and suspicious history: the spirit of falsehood has then spread epidemically, and has not been satisfied with imposing on the world one of its productions, but has contrived to build systematically on such a foundation. This makes the supposition of our opponents more extensive and more enigmatical: it must then be explained how that which, according to them, was brought out in so weak and wretched a way, could assume for itself, and maintain, the force of truth with such victorious power that, immediately after its origin, it meets with such recognition as truth only can have—such as falsehood, even when most cunningly contrived, never can secure: which makes our book an enigma in the history of all books."

The impugnors of the sacred books, however, never attempt to relieve their hypotheses from the difficulties which attach to them, and which are generally much more serious and incapable of solution than anything they object to in the Bible. There is no serious objection to be urged against what has been the tradition of both the Jewish and the Christian church, namely, that this book was mainly compiled by Joshua himself, and completed by one

of his inspired successors. (See chap. xiv. 6—12 ; xviii. ; xxii. 18—30 ; xxiii. 24 ; xxiv. 25, etc.)

CHAPTER I.

“ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.”—Ver. 3, 4.

THE boundaries of Canaan are here fixed towards the four quarters of the heavens, as in Deut. xi. 24 ; with this difference, that here, the two opposite limits are classed together, and thus east and west are opposed to north and south, whereas in Deuteronomy the western boundary alone is opposed to the other three. In Exod. xxiii. 31, we find the boundaries classed in pairs, but the points given determine in reality only the western and eastern limits—“ From the Red Sea to the Sea of the Philistines,” and “ from the desert unto the river ” (Euphrates). All these passages, which are based upon Gen. xv. 18, partake, as divine promises, of a rhetorical character, and merely indicate, in a general way, certain well known points that are to constitute the limits within which the land given to the Israelites would lie. This could not give rise to any uncertainty as to its actual extent, since the nations whose territories were to be given to them for an inheritance, are always mentioned in connection with the land. There is no such discrepancy as some have alleged between this general description of the land, and the descriptions of the actual limits (Numb. xxxiv. 1, etc. ; Josh. xiii.—xix.) *Hemdeber* is the great desert to the south,

which forms the boundary of Canaan towards Egypt and Arabia, and covers a large portion of the Arabian peninsula. The pronoun *this* is attached to Lebanon, because Lebanon, anti-Lebanon, or Hermon, could be seen from the camp of the Israelites. The words, "all the land of the Hittites," which are added to the description of the boundaries, have been omitted by the LXX. and Michaelis, and are declared by Dathe to be superfluous, because, in fixing limits there is no necessity for mentioning the intermediate places ; they are, however, necessary here, to point out, within the general limits, the exact possession which was to be given to the Israelites. In Deut. xi. 24, the clause is omitted, because there the nations which the Lord would drive before Israel had already been mentioned (ver. 23), and the territory to be taken was clearly defined. Hittites is written here, as it is in many other places, for the Canaanites generally. "The great sea towards the going down of the sun," is the Mediterranean ; called "the Great Sea," both here and in Numb. xxxiv. 6, to distinguish it from the Lake of Gennesareth and the Dead Sea, to both of which the word *jam* is applied. In Deut. xi. 24, it is named "the uttermost (western) sea," and in Exod. xxiii. 31, "the Philistine Sea," because a large part of the coast was in possession of the Philistines.*

"The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan ; but ye shall pass before your brethren," etc.—Ver. 13, 14.

This land, *hearetz hezat*, here and in Deut. iii. 18,

* Keil, Comm. Josh. p. 67.

shows that the speaker was still beyond Jordan; from which it also follows that *bober hirdez*, *beyond Jordan* (incorrectly rendered "*on this side*" in our version) is not used with reference to the position in which Joshua was then standing, but in its geographical signification. And in order that the reader may not imagine that it is spoken from the subjective stand-point of the speaker, we have in ver. 15 the words, "towards the east."

CHAPTERS III. IV.

THERE is some appearance of confusion, arising from the repetitions in these chapters, which has induced Paulus and others to argue that the narrative was compiled from two documents, the one of which described the passage through the Jordan as performed in the natural and ordinary manner, across the fords, whilst, according to the other, it was an event altogether miraculous. Keil has shewn, however, and most critics agree with him, that there are no such contradictions as have been imagined, and that the repetitions can be satisfactorily explained by the simple style of narrative which is peculiar to Hebrew historical literature, marking the close of each section into which the narrative is carefully divided, by a sentence embracing the whole transaction, and forming a temporary conclusion. This involves several repetitions, but no contradictions. We have an account, in chap. iii. 1—6, of the grand preparations for the miraculous crossing; in ver. 14—17, of the commencement; in chap. iv. 1—14, of the actual passage; and in ver. 15—24, of the termination.

CHAPTER III.

“When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it.”—Ver. 3.

THE Septuagint, the Chaldee, the Syriac, and several Hebrew Codices, have arbitrarily interpolated the copula (*vau*) “and,” between the two words *hekanim heloim*, *the priests the Levites*, probably because the expression *Levite-priests* appeared to them pleonastic, as there were no priests in the Mosaic theocracy except those of the tribe of Levi. But the phrase, as Hävernich observes, was expressly intended to point out the legitimacy of the priests of the tribe of Levi, in contradistinction to all priests who were not Levitical, some of whom occasionally arose in the Jewish state, during the times of apostacy from the law. Keil, who adopts Hävernich’s view of the question, adds, that it was not intended to do away with the distinction between priests and Levites, as De Wette and others affirm; nor to sustain the superior dignity of the tribe of Levi. It is copied from Deuteronomy, by the author of this book, who, although he had not the book of Deuteronomy before him, in all probability, had chap. xxxi. 9, in mind, both in writing the passage before us, and also in chap. viii. 33, when speaking of the Levite-priests as the bearers of the ark of the covenant. It is true that they are there called *hekanim beni Levi*, but *hekanim heloim* means the same thing, the form of the expression being only so far varied as it might be in writing from memory. Deut. xviii. 1, does not belong to the same class, since the Levites are there distinguished from the priests. The reader will bear in mind, in relation to the fact mentioned in the

text, that the Levitical *priests*, and not merely Levites, carried the ark of the covenant on all festive occasions (comp. chap. vi. 6, and 1 Kings viii. 3, 6), in accordance with the spirit of the Mosaic economy (Numb. iii. 31, and iv. 5, seq.)

“And they commanded the people, saying . . . And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people.”—Ver. 3—14.

Some critics regard the order of events, as in these verses, to have been inverted, and understand that Joshua was first instructed as to the manner in which the passage was to be effected (ver. 7, 8), that he then informed the people of this communication from God (ver. 9, 10), and that it was not till after this that he issued the command contained in vers. 3, 4, and gave orders to the priests to go with the ark in front of the people (ver. 6). But this is founded on an erroneous interpretation of vers. 7 and 8. The promise of Jehovah, that on that day He would magnify Joshua, and the instructions to the priests to remain with the ark in the river, were given on the day of the passage itself, whereas Joshua had previously received from God the command to cross, and therefore had been enabled to issue the necessary directions to the people on the day before. And the next morning, just as the passage was about to commence, he received the promise from God in ver. 7, and also the directions for the priests in ver. 8. He then delivered the address to the people (ver. 9—13), just before they crossed the river. This shows that the narrative is arranged in the best order.*

* Keil, p. 95, *note*.

CHAPTER VII.

“And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. . . . And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones. And they raised over him a great heap of stones unto this day.”—Ver. 24—26.

THERE is some obscurity in this passage, “Were the family and the cattle of Achan stoned?” “Were they burned with fire?” “If so, upon what ground did the sentence to that effect proceed?”

The editor of Calmet gives the following as the probable sense of the passage:—“They stoned HIM [Achan] with stones: and burned THEM [his property] with fire, and [rather OR] stoned them with stones;” that is, they made a distinction in guilt between his property and the things stolen; “and raised over HIM [Achan] a heap of stones.” In justification of this interpretation of the passage, he suggests, that, had Achan’s family been stoned, the heap of stones would have included THEM also; whereas it is raised over HIM; and that the burning was probably applied to such things as might suffer by burning, and the stoning to what the fire might have had little or no effect on.

CHAPTER VIII.

“And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.”—Ver. 34, 35.

ASSUMING that the people, at this time, amounted to at least 2,000,000, bishop Colenso asks, “how is it

conceivable that a man should do what Joshua is here said to have done, unless, indeed, the reading was a mere dumb show, without the least idea of those most solemn words being *heard* by those to whom they were addressed?"

But the objection, as we have remarked of a similar one, arises out of a misconception of the most common idioms of language, and of that organization of the Israelites which is apparent from numerous passages in the Pentateuch. In Exodus xii. 3, Moses and Aaron are commanded to "speak to *the whole congregation of the children of Israel*," which was done by Moses calling *all the elders of Israel* together, and giving *them* the instructions that were to be given to "the whole congregation" (ver. 21). So, (Joshua i. 10, 11), Joshua commanded the officers of the people to go about in the camp, and give the people instructions to prepare for their imminent march; and in the next verse, he addressed the Reubenites, Gadites, and half tribe of Manasseh,—amounting to more than 100,000 persons, according to the Bishop—not personally, but through their chiefs, as he had addressed the rest of the people. It is quite clear, then, that the ordinary mode of communicating with the people, or of addressing them, was through their heads, chiefs, or representatives, whatever they were called; and the obvious and rational interpretation to put upon such texts is, that the people, with their elders, officers, and judges, being arranged as described in ver. 33—Joshua, standing on the Mount, read the law (not the whole Pentateuch, nor the decalogue, but a copy. of the blessings and cursings, as commanded by Moses) to those around him, and those appointed for the purpose read it to the multitude

who were encamped round Gerizim and Ebal. The whole people, including women and children, heard Joshua read the law, by deputy or deputies, in the same manner as the whole people were considered to be present in the old Saxon Wittenagemote ; they were represented by the elderman, the shire-greeve, and some of the chief men, though there is no appearance of election. Does bishop Colenso imagine that the pious forger of the book of Numbers presumed so largely upon the credulity of his readers, or was so indifferent to the effect his statement would have upon them, as to represent more than 2,000,000 of people being commanded by Moses to stone the sabbath-breaker, and the whole of them taking him without the camp, and carrying the sentence into effect ? (Numb. xv. 32—36).

CHAPTER X.

“And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.”—Ver. 13.

“If the earth’s motion were suddenly stopped,” says bishop Colenso, “a man’s *feet* would be arrested, while his *body* was moving at the rate (on the equator) of 1000 miles an hour (or, rather 1000 miles a *minute*, since not only must the earth’s diurnal rotation on its axis be stopped, but its annual motion, also, through space), so that every human being and animal would be dashed to pieces in a moment, and a mighty deluge overwhelm the earth, unless all this were prevented by a profusion of miraculous interferences.”*

Pressed by the force of such difficulties as these, for they are not new, modern criticism has made attempts to explain the miracle away. Le Clerc,

* “Pentateuch Examined,” Pt. i., p. xi., note.

Dathe, Whiston, and others regard it as no miracle, but as an optical delusion ; Rosenmüller, following Ilgen, supposes it to have been a mistake of the time of day ! Winer and other German critics, who are followed by Dr. Davidson, refer the idea of a miracle to a mistake of the meaning or authority of a poetical contribution to the book of Jasher ; Jahn explains it as a sublime poetical trope ; while Maimonides supposes that Joshua only asked of the Almighty to grant that he might defeat his enemies before the going down of the sun, and that God heard his prayer, inasmuch as before the close of day the five kings with their armies were defeated.

Other critics following Josephus, and the early fathers, generally, do not attach any weight to the difficulties alleged against the miracle, believing that “ *a profusion* of miraculous interferences ” being necessary, furnishes no argument against the working of a miracle. “ We do not hesitate to believe in such a miracle, in its fullest extent,” says Keil,* “ wherever this is the meaning obtained from a literal interpretation of the words, or when it can be exegetically proved to be the only admissible and necessary one. For even though in the whole of the world’s history, no other such miracle may ever have occurred, yet in the fact that it only happened once, there is just as little to disturb our faith, as in objections founded upon the invariable order with which the heavenly bodies revolve, according to the eternal laws implanted in them by the Author of nature. These laws, in our opinion, are nothing but terms by which men are accustomed to designate certain manifestations of

* Comment. *in loco*.

the creative power of God, the nature of which no mortal has explored; and we can therefore believe that the Creator, in His omnipotence, would depart from the so-called laws of nature, wherever, in His inscrutable wisdom, He saw that it was necessary for the salvation of men, for whose redemption he did not spare even His only begotten Son. We are not even perplexed by the difficulty, that if the earth were thus suddenly stopped in its rotation upon its axis, all the works of men's hands, which existed anywhere upon its surface, would be destroyed, and the earth itself, with its satellite, the moon, would be thrown out of its orbit; for we know that the Almighty Hand of God, which not only first created the stars, and so arranged them that they move with unvaried regularity in their orbits, but which continues to move, preserve, and govern all things in heaven and on earth, would not be too weak to ward off any such disastrous consequences. In a word, if this were the correct exegetical interpretation of the passage, there is no objection founded upon the supposed impossibility or inutility which would have the least weight with us, or excite a doubt as to the actual occurrence of so remarkable a miracle." Of the writers who maintain this literal view of the matter, Calmet,* Deyling,† Bishop Watson,‡ Bishop Gleig,§ Dr. Adam Clarke,|| and Dr. Rawlinson,¶ may be mentioned as references, for those who desire to see what is to be said on either side.

Let us see whether we can deal with the difficulty in any other way. It is essential to bear in

* "Biblical Researches." † "Observ. Soc." ‡ "Apology."

§ Stackhouse's "Hist. of Bible." || Comment. *in loco*.

¶ Bampton Lectures.

mind that the description of the solar and lunar phenomena is said to be something ~~that~~ is taken from another book—"Is not this written in the book of Jasher?" (ver. 13). This book of Jasher is mentioned only twice in the Bible; here and in 2 Sam. i. 18. The passage in Joshua is wholly absent from the Septuagint. What was this book? We are here left to conjecture; but the opinion, that it was a selection of sacred poems, made at an early period, seems a very probable one. The Peschito Syriac, in Joshua, has, "the book of praises or hymns." That it was a poetical composition may be inferred from the only specimens of it extant. Lowth, whose view of the question was that of the Syriac and Arabic translators, imagined that it was a collection of national songs, so called because it probably commenced with *az jasher*, "then sang," etc.; and he observes, that "in a bold use of the common resources of his art, the poet had probably represented the victory as so glorious, that the heavenly luminaries had seemed to pause in their course to look down upon it; or the slaughter of one day as being so terrible that it might have been thought it was protracted to the length of two, to give the victors time to complete their terrible work."

May we not, then, regard the passage as a parenthetical reference by Joshua to the contemporary and poetical book, in confirmation of his own narrative of the complete defeat of the Amorites? That the whole passage (ver. 12—15, inclusive) is parenthetical has been demonstrated by J. D. Michaelis, Hävernich, and others, and it is evident from the close connection between ver. 11 and 16, showing that all that intervenes is closely associated, and

forms a small paragraph by itself. Besides this, both the opening and the close of the paragraph prove that it is not the production of the author of the book of Joshua, either wholly or in part, but is, *word for word*, an extract, without alteration, from the book of Jasher. The opening words, "When the Lord delivered up the Amorites," etc., show that a different writer is speaking; and the concluding sentence (ver. 15) cannot be by the author of the book of Joshua, inasmuch as he did not return to the camp at Gilgal then, but followed up his victory by collecting his army together in a camp at Makkedah as soon as the enemy was thoroughly dispersed (ver. 21). After staying there some time, and putting to death the five kings who had been taken prisoners, he besieged and captured, one by one, the fortified cities; and then, when the whole of the south had been conquered, he returned to Gilgal (ver. 43). The fifteenth verse, "then Joshua returned, and all Israel with him, to the camp at Gilgal," is unintelligible, unless we suppose it to form part of the quotation from the book of Jasher.*

Now, if the passage was an extract from some old document, as we suppose it was, and was not written by Joshua himself, there is an end of the matter; for the most extraordinary incident in the war he describes, and the most extraordinary thing that could be conceived of, would never have been ignored by him, who was employed by the Lord in achieving miraculous events, and who appealed to them, as Moses had done, in proof that the Lord was with him. As little can we imagine that he would have introduced it only in a parenthesis, and

* See Keil's Commentary, p. 252.

by the way, as it were; not as the chief and most notable event in the whole history, which it was, but as something which, in the composition of the narrative, was of only subordinate interest. The idea is quite incompatible with the fact of such a miracle in the succession of miracles which accompanied the mission of Moses and Joshua in the wilderness.

5. It is difficult, too, to account for the silence of the other books of the Old Testament on so wonderful an occurrence, supposing that it really took place. The passages referred to in the margin of our Bibles (Job. ix. 7, and Hab. iii. 11) cannot be produced as referring to this miracle, for they, like the book of Jasher, are poetical compositions, though probably of a much higher and sublimer character, in which metaphors and hyperboles of the boldest kind are heaped one upon another. In these compositions the sun is spoken of as standing still (in Job it is the sun and the stars, not the moon); in like manner as the mountains are said to be removed and overturned, the earth to be shaken out of her place, while the pillars thereof tremble; the everlasting mountains to be scattered, and the perpetual hills to bow; the deep to utter his voice, and to lift up his hands on high—bold and sublime figures of speech, which no one would think of understanding literally, and insisting that these extraordinary things all came to pass.* But a very noticeable thing is, that there is a passage in Isa. xxviii. which certainly refers to this defeat of the Amorites by Joshua, as well as to the destruction of the Canaanites by Moses, but in which the prophet makes no mention of the miracle of the

* See on this text Keil.

sun and moon. He mentions only one wonderful work or act as indicative of God's wrath or vengeance upon the people in the valley of Gibeon, which was conspicuously displayed in the miraculous shower of destructive hail-stones, assuring those whom he was commanded to menace, that the scourge, that was ordained to destroy them, should overtake them both by day and by night (ver. 18, 19). He seems to have known nothing of the arresting of the course of nature, and had no idea of the necessity of daylight for the destruction of any people which Divine Providence had doomed.

6. Everything seems to agree, then, in leading to the conclusion, that such a miracle did not take place; but that Joshua, when he wrote this part of the book, paused at the close of that part wherein he describes the termination of the great battle, to introduce, as any other author might do, a poetical description of the great event, familiar to the people to whom his book was first given, and in which many of the grand events of their history were worthily celebrated.

CHAPTER XI.

"So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; even from the mount of Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. . . . There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle. . . . And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. . . . So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the *land rested from war.*"—Ver. 16—23.

THIS conquest and extirpation of the Canaanites, and the occupation of their whole land by Joshua, are also spoken of in chap. xii. 7, xxi. 43, etc., and the passages have often been pointed to as in contradiction to chap. xiii., where a survey is given of the yet unconquered country. Dr. Davidson * believes, with Keil and others, that the contradiction is only apparent. The book of Joshua, as he observes, has a continued reference to the divine promises, in fulfilling which God caused the Canaanites to be smitten and expelled from the land; while it is also remarked, in relation to the future, that the Canaanites still continued in possession of cities and localities here and there, because, though the Almighty had promised the entire expulsion of the Canaanites, He had not promised it to be sudden and complete at once. The words in chap. xi. 23 give, as Davidson thinks, the solution of the difficulty — “So Joshua took the whole land, *according to all that the Lord said unto Moses,*”† the “whole land” being a popular phrase. Doubtless, some Canaanites kept out of the way of Joshua, betaking themselves to their fastnesses, and assumed the offensive after the death of this destroyer. He conquered all the Canaanites whom he encountered. The universal language is *limited* and *explained* by the notices elsewhere of places and tribes still unsubdued; but it is not *contradicted*. It is of some consequence to bear this distinction in mind, for it is not seldom ignored by the opponents of the Bible, who allege “contradictions” where there is no more than suspicion of a negative. A contradiction between two statements can only be properly alleged where, if

* “Text of Old Test.,” vol. ii. of Horne’s “Introduction,” p. 635.

† Vide Deut. vii. 22.

one is true, the other *must* be false. But this necessary falsity will not exist in cases where any reasonably supposable circumstance will effect a reconciliation. In such cases, a suspicion of contradiction may remain, but by no means a certainty.

CHAPTER XII.

“Now these are the kings of the land, which the children of Israel smote, and possessed their land,” etc.—Ver. 1—24.

THIS catalogue has been pronounced to be “a heterogeneous fragment, which came into the hands of the author in its present form, and was inserted by him as a kind of index to the first part.” But the argument upon which this rests, namely, that the second part of the catalogue (vers. 9—24) contains more than the foregoing history of the war, several cities being entered as taken of which no mention has been made before, rests upon a misinterpretation of the words—“These are the kings of the country which Joshua and the children of Israel smote,” which are understood as implying that the cities of the kings were conquered, whereas a distinction must be made between the defeat of the kings themselves and the conquest of their capitals; and there is therefore, no discrepancy when the overthrow of a king is narrated first, and the taking of the city at a subsequent period. Moreover, the objection is founded upon an erroneous assumption, that the catalogue must not contain the names of any cities that have not been previously mentioned in the history—an assumption which the concluding verse of the history of Joshua’s campaigns in the south and the north (chap. x. 40—42, and xi. 12, *seq.*) clearly prove to be incorrect. If Joshua, as is stated

in chap. x. 40, had really subdued the whole of the south of Canaan in the length and breadth of it, and had slain all the kings and taken their country, it is evident that he must have slain more kings and conquered more cities than those which are mentioned by name in chap. x. In chap. xi. we have only an account of the conquest and burning of Hazor, and the slaying of its king, who was leader of the allied Canaanites in the north (ver. 10); the conquest of the other cities and the death of their kings are merely described in a summary manner in ver. 11, without the record of a single name. Where, then, is the justice of objecting to the special catalogue, which is introduced at the close of this history, simply on the ground that it supplies the details omitted in the previous narrative, and gives the names of all the slaughtered kings? *

CHAPTER XXIII.

“And Joshua called for all Israel . . . and said unto them . . . I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.”—Ver. 2—5.

In addition to what has been offered on chap. xi. 16—23, on the alleged contradiction between that portion of the narrative and this, we add from Keil,† who refers to Hävernich, that those who allege an irreconcilable variation in the two accounts, altogether overlook the point of view from which the book was written. “In accordance with its design,” observes Hävernich,‡ “to make the fulfilment of the

* Keil, Comment., *in loco*. † Comment. on Joshua.

‡ Einl. ii. i. p. 18 seq.

divine promises everywhere prominent, Jehovah, who fights for Israel, is described as giving to them the land of promise, and the work is so far completed by Joshua, that he is able to portion out the whole land. This does not, however, place the Israelites in such a position that they had nothing more to do. On the contrary, the strongholds of the Canaanites are to serve as a test of the faith, even of future generations. By means of these the question is to be decided, whether Israel will henceforth continue to be what it has been under the command of Joshua. This view is rendered most apparent in this text, where the Israelites are called upon to regard all the nations as really conquered, and yet are exhorted to be mindful of their duty to drive out those who still remain. There is no discrepancy between this ideal view and the description of the actual state of things. The author's theocratical stand-point resolves the whole difficulty. According as he looks at the circumstances, from the one or the other point of view, so does he express himself in the one way or the other.

THE BOOK OF JUDGES.

It is obvious that a dislocation has befallen a portion of this book. The Jews were wont to separate the text into small sections, consisting of a few verses each; and these are still distinctly marked in some of the manuscript copies of the original Scriptures. The second chapter appears to have been divided into portions of five verses, every one of which begins a new subject, or at least introduces a different train of thought and illustration; and there is great probability that the second, and even the third, section ought to be read before the first. According to the present arrangement, the rebuke of the angel at Bochim is narrated before the account given of the death of Joshua, and of the subsequent defection of his people from the religion which he had made them swear to observe.

The following distribution of the chapters, though probably not quite accurate, may be useful:—

Interregnum after the death of Joshua	i—ii. 10.
Introduction of idolatry among the tribes . . .	xvii. xviii.
The Levite of Ephraim, and war among the tribes .	xix.—xxi.
Intermixture of the Israelites with the Canaanites	ii. 11—iii. 7.
Servitude and deliverances of the Israelites . .	iii. 8.—iv.
Triumphant song of Deborah and Barak	v.
Subjugation of eastern and northern Israelites by Midian, and their deliverance by Gideon . . .	vi.—viii.
Usurpation and death of Abimelech	ix.
Administration of Tola and Jair	x. 1—6.
Oppression of the Israelites by the Philistines and Ammonites, and their deliverance by Jephthah .	x. 7—xii. 7.
Administration of Ibzan, Elon, and Abdon . . .	xii. 8—15.
Oppression of the Israelites by the Philistines, and their deliverance by Samson	xiii.—xvi.

CHAPTER V.

“Then were the horsehoofs broken by means of the pransings, the pransings of the mighty ones.”—Ver. 22.

THIS verse would be better translated thus:—“Then were the horse-hoofs broken by the means of the pransings, the pransings of their strong steeds.”

Anciently, horses were not shod; nor are they at the present day, in some parts of the East.*

“She put her hand to the nail, and her right hand to the workmen’s hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.”—Ver. 26.

The original of the second clause of this verse would be more correctly rendered:—“She smote his head, then she struck through and pierced his temples.” It does not appear that she smote off his head.

CHAPTER VI.

“And the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hand of Midian seven years.”—Ver. 1.

THIS has been alleged to be in contradiction of Numb. xxxi. 9, 10; but it was not the whole of the Midianites that Moses is there said to have destroyed, but only that portion of them who were in the neighbourhood of the Hebrew camp, as these only were the criminals. They were, to a considerable extent, a nomade tribe, extending their wanderings much beyond any limits which could be assigned to them as a territorial possession. Two hundred years had intervened between the two events, during which time Midian had grown, but after the discomfiture of

* See vol. ii. p. 132.

them by Gideon, who delivered the Israelites, they appear to have lost their distinct national existence, and to have become mixed with the kindred nations, the Moabites, Ammonites, Edomites, and Arabians.

CHAPTER XV.

“And Samson went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.”—Ver. 4, 5.

It has been asked how Samson could catch so many foxes in so short a time; and when caught, how he could make them the instruments of his revenge on the Philistines, in the manner which the story represents? To these questions satisfactory replies we think may be given.

That the fox called Jackal is very numerous in the East, is attested by all travellers. They are concealed by hundreds in the gardens, and among ruins and tombs. Where then was the difficulty for Samson to procure three hundred of them, especially as the time during which he had to do it is not limited to a week, or a month? Besides, he at this time sustained the highest office in the commonwealth, and consequently could be at no loss for persons to assist him in his singular enterprise. Having secured the instruments by which he designed to ruin the oppressors of his country, the next thing for consideration is the method by which he effected his purpose. In considering the circumstances of this narrative, as Mr. Charles Taylor suggests, there is some attention due to the nature and uses of the torches, or flambeaux, or lamps, employed by Samson in his procedure; and, perhaps, could we identify

the form of these, the story might be relieved from some of its uncouthness. They are called *lapedim*, or, rather, *lampadim*, as the Chaldee and Syriac write it: whence the Greek *lampos*, and our *lamp*. Now, these lamps, or burners, were placed between two jackals, whose tails were tied together, or, at least, there was a connection formed between them by a cord, as say the LXX., in the Complutensian. Possibly, then, this cord was of a moderate length, and the burner being tied in the middle of it, it had something of the effect which we have seen among ourselves, when wanton malice has tied to the tail of a dog crackers, squibs, etc., which, being fired, have worried the poor animal to his kennel, where, supposing them still to burn, they might set all around him on fire. It is the nature of the jackal, or fox, to roam about dwellings and out-houses, which would lead them to where the corn of the Philistines was stored; and this being ignited, would communicate the conflagration in every direction. Besides this, the fire giving them pain, they would naturally fight each one his associate, to which he was tied. This would keep them among the corn longer than usual; and few pairs thus coupled would agree to return to the same den which they had formerly occupied in the mountains; so that nothing could be better adapted to produce a general conflagration than this expedient of combustion-communicating jackals. We must therefore suppose, *first*, that the burners were at some distance from the animals, so as not to burn them. *Secondly*, that they were of a nature to hold fire long, without being consumed. *Thirdly*, that they were dim in the manner of their burning and their light, and not to be alarmingly distinguished by their illumination. They might

burn dead, as we say; so that their effect might be produced too late to prevent the mischief which attended them. Not to enlarge, we may remark, that if even the story cannot be solved on natural principles, we would suggest that the circumstances of God's chosen people, under the government of Samson, were such as to call for a Divine interposition, which interposition was evidently given in their behalf on more than one occasion during his administration. It is reasonably suggested that the *Vulpinaria*, or, Feast of the Foxes, celebrated by the Romans, was derived in all probability from this event.

“But God clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived; wherefore he called the name thereof *Enhakkore*, which is in *Lehi* unto this day.”—Ver. 19.

THE difficulty here arises from the circumstance that the Hebrew *Lehi* denotes both a place and a bone. The margin of our English version correctly reads *Lehi*—“God clave an hollow place that was in *Lehi*”; that is, in the place called *Lehi*, and not in the jawbone; for as Kitto observes, “If we have *jawbone* here, we ought to retain it in the concluding clause of the verse; and instead of saying, “which is in *Lehi* unto this day,” say “which is in the *jawbone* unto this day.”

CHAPTER XXI.

The Benjamites and the daughters of Shiloh.—Ver. 16—23.

THE chronological difficulties of this book of Judges are probably insuperable. There are intervals of time that are not specified, and round numbers

instead of exact ones, while some of the judges, were probably contemporary, are named as though the one succeeded the other. The attempts made to settle these points are not successful, and we see no way of placing them in a more satisfactory light. The occurrence mentioned in the text cannot have happened at the time which its place in the narrative would imply.

But passing on, we may observe, that the expedient adopted for re-establishing the tribe of Benjamin, unveils a scene, which, as Russell remarks, bears a closer resemblance to the idolatrous usage of the Gentiles than to the strict and guarded ritual of the Mosaic Law; and there can be no doubt that the occurrence took place during the anarchy; that is, when there was no judge in Israel, and when every man did that which was right in his own eyes (chap. xxi. 25). Lightfoot has assigned a number of reasons which go to show that the time could not have been long after Joshua's death.†

* "Connection of Sacred and Profane History," vol. i. p. 46.
 † Lightfoot's Works, vol. i. p. 46.

THE BOOKS OF SAMUEL, KINGS, AND CHRONICLES.

It may help to prevent some difficulties in the reading of these historical books, if we state two or three facts.

1. The books of Samuel and the books of Kings were formerly termed the first, second, third, and fourth books of Kings; as being the books in which the histories of the kings of Judah and Israel are comprised. Who the author was is not certainly known. The Jews made one book of the two of Samuel, and called them by his name, as we now do, believing the greater part of the first book to have been written by that prophet. Mention is certainly made of the book of Samuel the seer, in 1 Chron. xxix. 29, but that falls far short of identifying him as the author of these books. The best sustained opinion is, that the first twenty-four chapters of the first book were written by Samuel, and the remainder and the second book by the prophets Gad and Nathan. The latter prophet, who is first mentioned a short time after David was settled at Jerusalem (2 Sam. vii. 2), frequently appears in the subsequent part of his reign, the last time not long before his death (1 Kings i. 32). He was therefore well acquainted with all the transactions of that period, and is

thought to have completed the second book of Samuel from the end of the fifth chapter.

2. The authors of the books of Kings and Chronicles avowedly composed their works, partly, at least, from older sources (see 1 Kings xi. 41; xiv. 29; xv. 7, 23; xxii. 45: 2 Kings viii. 23; xii. 20: 2 Chron. ix. 29; xxv. 26; xxviii. 26: xxxii. 32; xxxv. 27; xxxvi. 8, etc.), as some think, from the public annals of the kingdoms. Keil has shown, very satisfactorily, however, especially in reference to the Chronicles, that they by no means confined themselves to these state documents, but that they supplied much matter from their own knowledge, and also from writings by several of the other prophets. (See 1 Kings xiv. 25, comp. with 2 Chron. xii. 2—11; 2 Chron. xiii. 22, xxvi. 22). This is based not only on the distinct testimony of the writers, but is the only assumption that corresponds with the theoretical character of the history. Gradually formed annals of the kings were composed by various prophets living and acting contemporaneously. Besides these, other prophets noted, independently of them, their most important proceedings, in separate writings, which were handed down to posterity along with the annals. In this case it is easy to conceive how the chronicler, who employed both kinds of writings for his work, might find it to his purpose to refer, in different reigns, according to the nature of the sources before him, now to the annals, now to sundry prophetic writings, now to both at the same time. If an authentic representation of the history might be expected from the author of these works, we may cherish this expectation with still greater confidence, according to Keil's view of their sources. For they prepared

their works from public records composed by the prophets, the credibility of which is fully guaranteed by the position which these men of God occupied in the theocracy. The conscientious use of these sources for the composition of a true and reliable history, we may unhesitatingly infer from the circumstance, that their contemporaries, to whom the annals employed by them were so accessible, could easily refer the reader of their books to them. This inference is also fully justified by the contents of the books, in which, with entire impartiality, the life and conduct of the kings are judged according to the standard of the divine law. Thus, for example, the idolatry of Solomon, into which he, in his old age, was betrayed by his foreign wives, is as fully noticed as that which was right in the sight of God, when performed by the sovereigns of the ten tribes who revolted from the royal house of David. The weak-minded despondency of even the greatest of prophets, Elijah, in face of the empty threats of Jezebel, is as openly recorded as his bold encounter with Ahab and the prophets of Baal, in the strength of the Lord. The books breathe, throughout, the spirit of the purest truth, the chastest morals, and the genuine piety of the old covenant; a spirit which precludes the possibility of garbling the history.* Whether Jeremiah or Ezra was the compiler of these books must be left an open question ; also whether Kings were written by the former and Chronicles by the latter. There are very plausible arguments advanced for the latter assumption, among which is, that the book of Ezra is evidently a continuation of the Chronicles, and forms with it one work.

* Keil, *Comm. Kings*, vol. i. Introd. § 3.

3. The six books comprise the history of about 550 years, from A.M. 2866 to 3416 ; from the birth of Samuel to the end of the first captivity of Judah.

4. In the books of Samuel the characters and events of the history are described in the most engaging manner. Compared with the Kings and books of Chronicles are more didactic and historical, the historical tendency being subordinated to the didactic. Indeed, the purely historic form appears to be preserved only in so far as it presented an appropriate medium for those religious and moral observations which the author was directed to adduce. Samuel and Kings are more occupied with the relation of political occurrences ; while the Chronicles furnish detailed accounts of ecclesiastical institutions.

5. Comparing the books of Kings and of Chronicles many discrepancies in arrangement will be found, partly original, we believe, partly accidental—so as to place some events out of their true chronological position. These, together with the variations and additions which the books contain, as compared with the books of Kings, have induced De Wette and others to accuse the writer of incorrectness, carelessness, and confusion, with how little reason may be seen by reference to Davidson's " Sacred Hermeneutics," where the difficulties are, for the great part, fully resolved.

6. As the Books of Samuel, Kings, and Chronicles often supply the omissions and explain the details of each other, it is well to compare the parallel passages throughout ; and to do this, the following table, from De Wette, will be found useful :—

1 Chron. i. 1—4.	Gen. v.
„ i. 5—23.	„ x. 2—29.
„ i. 24—27.	„ xi. 10.
„ x. 1—12.	1 Sam. xxxi.
„ xi. 1—9.	2 Sam. v. 1—10.
„ xi. 10—47.	„ xxiii. 8—39.
„ xiii. 1—14.	„ vi. 1—11.
„ xiv. 1—7.	„ v. 11—16.
„ xiv. 8—17.	„ v. 17—25.
„ xv. xvi.	„ vi. 12—23.
„ xvii.	„ vii.
„ xviii.	„ viii.
„ xix.	„ x.
„ xx. 1—3.	„ xi. 1, xii. 26—31.
„ xxi.	„ xxiv.
2 Chron. i. 2—13.	1 Kings iii. 4—15.
„ i. 14—17.	„ x. 26—29.
„ ii.	„ v. 15—32.
„ iii. 1, v. 1.	„ vi. vii. 13—51.
„ v. 2, vii. 10.	„ viii.
„ vii. 11—22.	„ ix. 1—9.
„ viii.	„ ix. 10—28.
„ ix. 1—12.	„ x. 1—13.
„ x. 1, xi. 4.	„ xii. 1—24.
„ xii. 2, 9—11, 13—16.	„ xiv. 21—31.
„ xiii. 1, 2, 23.	„ xv. 1, 2, 7, 8.
„ xiv. 1, xv. 16—19.	„ xv. 11—16.
„ xvi. 1—6, 11—14.	„ xv. 17—24.
„ xviii.	„ xxii. 2—35.
„ xx. 31, xxi. 1.	„ xxii. 41—51.
„ xxi. 5—10.	2 Kings viii. 17—24.
„ xxii. 1—9.	„ viii. 25—29, ix. 16—18.
	„ x. 12—14.
„ xxii. 10, xxiii. 21.	„ xi.
„ xxiv. 1—14, 23—27.	„ xii.
„ xxv. 1—4, 11, 17—28.	„ xiv. 1—14, 17—20.
„ xxvi. 1—4, 21, 23.	„ xiv. 21, 22, xv. 2, 5, 7.
„ xxvii. 1—3, 9.	„ xv. 33—35, 38.
„ xxviii. 1—4.	„ xvi. 2—4.
„ xxix. 1—2.	„ xviii. 2—3.
„ xxxii. 9—21.	„ xviii. 17—35, xix.
	„ 14, 15, 35—37.
„ xxxii. 24, 25, 30—33.	„ xx. 1, 2, 8, 9, 12.
	„ 20, 21.
„ xxxiii. 1—10, 20.	„ xxi. 1—10, 18.
„ xxxiii. 21—25.	„ xxi. 19—24.
„ xxxiv. 1, 2, 8—28.	„ xxii.

2 Chron. xxxiv. 29—33.	2 Kings xxiii. 1—20.
„ xxxv. 1, 18, 20—24.	„ xxiii. 21—23.
„ xxxvi. 1.	„ xxiii. 28—30.
„ xxxvi. 2—4.	„ xxiii. 31—34.
„ xxxvi. 5, 6, 8.	„ xxiii. 36, 37, xxiv. 1, 6.
„ xxxvi. 9, 10.	„ xxiv. 8—10, 14, 17.
„ xxxvi. 11, 12.	„ xxiv. 18, 19.
„ xxxvi. 22, 23.	Ezra i. 1, 2.

7. In a preceding part of this work * we have given a table of the contemporary reigns of the kings of Judah and Israel, after the separation of the ten tribes, and another of the Prophets, as they fall into the histories of the two kingdoms. A reference to these tables will be found useful in the reading of the histories.

8. There are several variations in names, facts, and dates between the books of Kings and Chronicles, and it is therefore necessary to bear in mind that the latter books are supplemental to the former. It should also be borne in mind, that the vernacular language had been slightly varied; that several places had received new names, or had undergone sundry vicissitudes; that certain things were now better known to the returned Jews under other appellations; and that from the materials before him, the author selected those passages which were best adapted to his purpose, and most suitable to the times in which he wrote.

* Vol. i.; pp. 114—116.

THE FIRST BOOK OF SAMUEL.

CHAPTER II.

“Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.”—Ver. 25.

THIS passage would be more correctly rendered, “Notwithstanding, they hearkened not to the voice of their father, therefore the Lord purposed to destroy them.”

CHAPTER VI.

“He smote of the people fifty thousand and three score and ten men.”—Ver. 19.

EVERY commentator has felt the difficulty of this statement of the numbers slain at Beth-shemesh: 50,070 men employed in the fields at wheat harvest, in a village, has always appeared to be so utterly incredible, that various expedients have been adopted to reduce the number. The words in the original are *seventy men, fifties, a thousand men*.

The *Syriac* and *Arabic* have only 5,070 ; and Josephus only 70, with whom agree three of the MSS. collated by Dr. Kennicott. These authorities, however, will not counterbalance those in favour of the common reading, and therefore there has not been much reliance placed on them. The method of removing the difficulty which seems to be the most favourably regarded, is that which proposes to insert a letter, \square , into the text, and thereby make it read, “seventy men; fifty *out of* a thousand;” which sup-

poses about 1,400 persons to have been present, and that a twentieth part of them was slain.

Having thus pointed out the difficulties which are involved in the passage, and the little satisfaction to be derived from the suggested methods of removing them, we submit the following from the ingenious author whose suggestions for removing the difficulties involved in some of the Hebrew numbers we have noticed in other places—"The Arabians have a very singular idiom in their dates, and other large numbers, placing, generally, the units before the tens, the tens before the hundreds, and the hundreds before the thousands; though it is not uncommon, even in the same passage, to follow both methods. The chronologist says that "in the Raben l'awel (May) of the year *twelve* and *three hundred* of the Hejira, there appeared a comet, sending forth rays and sparks of fire, and there followed it three bright flames; and it was at the fourth hour of the night, which was as light as day: and this happened in the six thousand and four hundred and sixteenth year of the world."*

This, in figures, would be 12
300

Total 312 Years. A.M. 6416.

If it be asked, whether this mode of placing units before tens, tens before hundreds, hundreds before thousands, is ever used in Scripture, we would ask in return, whether it will not explain satisfactorily the number of people smitten as mentioned in the text (1 Sam. vi. 19)? "The Lord smote among the people 50,070 men." But here the

* Richardson, Arab. Gram. p. 48.

smaller number—seventy, is put before the larger—thousand; and the word *men* comes between them; the word *fifties* is *dual*, and the word *thousand* is *singular*, and therefore does not agree with it. Suppose we place this literally—"The Lord smote seventy men, fifties, a thousand men." On the same principle as the Arabic notation, this would be

	70
<i>two fifties</i>	100
<i>a thousand</i>	1000

Total 1170 Persons.

Whether this smaller number is not more credible the reader will judge. Why otherwise put the 70 before the thousand, with the word *men* between them?

If the same principle of numeration were applied to the loss of the Assyrian army (Isaiah xxxvii. 36) it would greatly vary the numbers from those of our translation: "And an angel of the Lord went forth, and slew in the camp of the Assyrians, (literally) *one hundred AND eighty AND five thousand*, that is 5,180, (or, at most 85,100). In 2 Kings, xix. 35, the numbers stand, *one hundred eighty AND five thousand*; which, if we allow the proper force of the *and* (*vau*), makes 5,180 (or 85,100). Now, this number is much nearer to probability—to the supposable force of Assyrians encamped before any one town, to the course of a Samiel wind, and to the remark, *when THEY AROSE IN THE MORNING they were ALL dead*; that is, these 5,180 were entirely dead, besides a greater number injured; for, if *they* were all dead, how could *they* rise in the morning?

If we might rely on the fact recorded by Herodotus, that the *ancient mode* of calculation was by

the (Chinese ?) *Abacus*, or *arithmetical addition table*, possibly it might discover the source of these errors : the following may give an idea of such a statement : the enumeration we have already given would stand more regularly thus :—

Units	-	-	-	-	.	.	.	.
Tens	-	-	-	-	.	.	7	.
Fifties two	-	-	-	-	.	1	.	.
Hundreds	-	-	-	-	.	.	.	.
Thousands	-	-	-	-	1	.	.	.
<hr/>								
Total in European notation 1, 1 7 0								
<hr/>								

We may read this—*Seventy*, AND *one hundred*, AND *one thousand*.

Also, the number of Assyrians slain might stand :—

Units	-	.	.	.	.	or	.	.	.	.
Tens	-	.	.	8	.	.	.	.	.	.
Hundreds	.	1	.	.	.	.	1	.	.	.
Thousands	5	.	.	.	.	5	.	.	.	.
Tens of thousands	.	.	.	.	8	.	.	.	.	.
<hr/>										
Total, 5, 1 8 0 8 5, 1 0 0										
<hr/>										

We may read this—*Eighty*, AND *one hundred*, AND *five thousand*; or, *One hundred* AND *eighty-five thousand* : but the first seems the more regular.*

It has to be remarked, after all, however, that the text does not necessarily imply that the number mentioned, whatever it was, died. It is, “He smote of the people.” Whether only some died, it is impossible to state, as we cannot ascertain from the verse the circumstances connected with this awful

* “Fragments to Calmet.”

instance of divine justice. It may have been a plague, or a pestilence, as *smiting* does not, as we have said, necessarily imply death (see Gen. xix. 11; Numb. xiv. 12, etc.) It has been conjectured, with great probability, that all the surrounding population suffered from a terrible plague,* but did not all die.

CHAPTER IX.

“Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer.”—Ver. 9.

THIS being the case, says bishop Colenso, it is remarkable, that, throughout the Pentateuch and the books of Joshua and Judges, the word *Roeh* (Seer) is never once used, but always *Nabi* (Prophet); and from this it follows, he says, that those portions of these books which contain this latter word, as Gen. xx. 7 : Ex. vii. 1 ; xv. 20 : Numb. xi. 29 ; xii. 6 : Deut. xiii. 1, 3, 5 ; xviii. 15—18, 20, 22 ; xxxiv. 10 : Jud. iv. 4 ; vi. 8, can hardly have been written before the days of Samuel.† But there is surely an alternative—perhaps, several. Either as Poole suggests, the words here are by some later sacred writer, who, after Samuel’s death, inserted this verse ; or, as bishop Patrick thinks, Samuel, being fifty or sixty years old at the writing of this book, and speaking of the state of things in his early days, might well call it, “*beforetime*.” Or, secondly, the words might be those of Saul’s servant, who, now stricken in years, might speak this, either by his knowledge of what was in his juvenile years, or upon the information of his father, or other person. And so it is a fit argument to persuade

* “Journal of Sacred Literature,” vol. v. p. 139.

† “Pentateuch Examined,” Pt. ii. p. 204.

Saul to go to the man of God, that he might show them their way, and where the asses were, because he was likely to inform them ; for the prophets were formerly called *Seers*, because they knew and could reveal hidden things. And the meaning will then be, that anciently they were not popularly called prophets, but *seers*, only ; whereas now, and afterwards, they were called *seers*, yet they were more commonly called *prophets*.

CHAPTER XIII.

“ Saul reigned one year, and when he had reigned two years over Israel, Saul chose him three thousand men,” etc.—Ver. 1, 2.

THE literal reading is, “ The son of a year was Saul in his reigning,” as it is put in the margin. As it stands in the text, one clause contradicts the other. The words evidently mean, that at the time certain things happened, Saul had reigned one year, and when he had entered on the second year of his reign, the subsequent event happened. Luther has, “ Saul was a year king,” etc. Tremellius and Junius, “ Saul living in his reign one year (but he reigned over Israel two years) did ” so and so. The Vulgate, “ The son of one year was Saul when he began to reign, but he reigned two years over Israel,” etc., thus making him king when he was only a year old. Dr. Samuel Lee and others have maintained that the verse is not in the Septuagint. It is, however, given in the printed copy, published by Drs. Stier and Thiele (Bielefeld, 1851), with a note stating that it is found in many codices. That the Hebrew text can be explained is certain, and as

no one has yet proved it to be corrupted, it cannot be left out of any translation of the Scriptures.*

CHAPTER XV.

“And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.”—Ver. 33.

SAUL was originally commanded to slay the king of the Amalekites in battle, not only because he was the king of a wicked and treacherous race, but because he, individually, was a wicked king. His being afterwards put to death “in cold blood” (probably by a public executioner), was just as “cruel” as is the hanging of a murderer “in cold blood ;” and the sacred penman is careful to inform us that it was *as* a notorious public murderer he was put to death. Lord Bolingbroke not only misrepresents the main fact, but, with the charitable view of making all priests odious, is careful to call Samuel a priest, which he was not, but a judge, or chief public magistrate.

Moses delivered the law for the extermination of the Canaanites, upon which Joshua acted ; and Samuel gave an explicit command for the murderer Agag to be put to death, upon the same principles of retributive justice as were asserted in that law and its execution. With Saul, the commissioned instrument of God’s determination to punish the Amalekites, “the sinners, the Amalekites” (as they are emphatically called in the prophet’s rebuke), Samuel expostulates, respecting his disobedience to the divine command. From the hand of this prophet, as an instrument, Saul had received a crown ; and

* “ *Journal of Sacred Literature*,” vol. v. p. 140.

he did not dispute, it is to be observed, either the tone of authority with which he was interrogated by Samuel, or the origin of the command to destroy the Amalekites, as from God. On the same principles are all public officers expected to "do their duty." Samuel said, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" But to Agag Samuel holds a very different language. He does not speak to him of a divine commission, nor of the duty or disobedience of the Israelitish king. He speaks of human demerits and deserts—the demerits and deserts of Agag. The judges of our English courts do not more distinctly remind every criminal upon whom they pass sentence of *his* peculiar guilt; the public executioner, in cases of the highest offence against the state which laws can punish, does not more plainly and impressively close the dying scene by saying, "This is the head of a traitor," than Samuel proclaims to Agag the crime for which he falls. "And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women." Agag was a murderer, irrespective of the obedience or disobedience of Saul to the divine mandate: the Canaanitish nations were addicted to the grossest and most unnatural vices, were sinners against the law of nature and of conscience, and active in poisoning the morals of the world, irrespective of

the character or destiny of the Israelites. The criminal conduct of Agag, during the whole period of his reign, bore no relation to that of Saul. Samuel might allude to outrages committed on his own subjects ; but “ God looked down from heaven and saw ” their respective deserts, and if He interferes not immediately with the murderous courses of every tyrant, it is far from being a reason that He should not interfere with those of any.

CHAPTER XVI.

“ Then answered one of the servants, and said, Behold, I have seen a son of Jesse, the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters,” etc.—Ver. 18.

It is strange that David should be here described as “ a mighty valiant man ; a man of war ; ” and “ prudent ; ” and yet in the following chapter be spoken of as a youth unused to arms, and unable to bear them (ver. 33, 39). But there are other incongruities in the narrative. In chap. xvi. vers. 19, etc., we read that Saul sent messengers to Jesse, saying, “ Send David thy son.” Pursuant to this order, David played on the harp before the king, when the evil spirit of melancholy was upon him. Saul loved him greatly, and he became his armour bearer, and resided constantly at his court ; for Saul sent a second message to Jesse, “ Let David, I pray thee, stand before me ; for he hath found favour in my sight ” (ver. 21, 22.) Yet, in ver. 55 of the next chapter, Saul is made to enquire of Abner, whose son was the conqueror of Goliath ? He speaks of him as an entire stranger ; and Abner, to gratify his curiosity, introduces David to him after the combat, with the head of the Philistine in his hand.

These discrepancies cannot be removed without making some alteration in the present arrangement of the chapters. Bishops Warburton and Hall suppose that the encounter with Goliath took place before David was required to play the harp before Saul ; and this solution of the difficulty is espoused by bishop Horsley, who says that the last ten verses of the preceding chapter, which relate Saul's madness and David's introduction to the court upon that occasion, are misplaced. Their true place seems to be between the 9th and 10th verses of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chapter xvi. and the whole disorder and inconsistency that appear in the narrative in its present arrangement will be removed.* This is preferable to Kennicott, Houbigant, Dathe, Michaëlis, and Boothroyd, who would reject the passage as an interpolation, and it is accordingly adopted by Mr. Townsend, who thus arranges his Harmony :—Chap. xvi. 1—14 ; xvii. 1—41, 55, 56 ; 41—55 ; 57, 58 ; xviii. 1—10 ; xvi. 14—23 ; xviii. 10, and onward.

CHAPTER XX.

“ And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to-morrow any time,” etc.—Ver. 12.

THERE is evidently a deficiency in this passage as it stands in the Hebrew text. In the Septuagint it reads, “ The Lord God of Israel *doth know* ;” and the Syriac and the Arabic are much to the same effect.

* “ Biblical Criticism,” vol. i. p. 331.

Two of Dr. Kennicott's MSS. have the word *chai*, *liveth*, reading thus, "As the Lord God of Israel liveth, when I have," etc., which makes a good sense, and is probably the original lection.

CHAPTER XXXI.

"Therefore Saul took a sword and fell upon it."—Ver. 4.

THIS account of the death of Saul is so at variance with that given in the second book of Samuel (chap. i. ver. 10), that it is impossible for both to be true.

The story told by the Amalekite there is certainly false in some particulars, which are inconsistent with the narrative here. Nay, it is not probable, if indeed it be possible, that the main circumstance of all should have been true. Saul desires his armour-bearer to kill him, who refuses; he falls upon his sword; and the servant, seeing his master dead, does the same. There is no interval or opening for the alleged scene between Saul and the Amalekite to take place.

THE SECOND BOOK OF SAMUEL.

CHAPTER V.

CONNECTED WITH 1 CHRON. XI. 5, 6.

“And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.”—1 Chron. xi. ver. 5, 6.

“And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land, which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. Nevertheless, David took the stronghold of Zion: the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David’s soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.”—2 Sam. v. ver. 6—8.

THIS part of the sacred narrative is very obscure, and is as given in the English translation, absolutely unintelligible.

The words “*inhabitants of Jebus*,” which are not in the original of Samuel, are not in the Vatican Copy of the LXX. in Chronicles; but the Alexandrian translates regularly according to the present Hebrew text. In Samuel there is a clause or two in the speech of the Jebusites, which is omitted in Chronicles for brevity; as the history in Chronicles is regular, and the sense complete without it. But though the history is regular and intelligible in Chronicles, the additional clauses in Samuel make the history there remarkably perplexed; and (as Dr. Delaney observes) encumber it with more

difficulties than are ordinarily to be met with. The words in Samuel, so far as the text in Chronicles coincides, are clear and determinate in their meaning—"And the inhabitants of Jebus said to David, Thou shalt not come hither." But the succeeding words in Samuel are very difficult—or, at least, have been variously interpreted. The English translation is—"Except thou take away the blind and the lame, thinking, David cannot come in hither." Who are these blind and lame? Are they Jebusites, or Jebusite deities, called blind and lame by way of derision? The latter has been maintained, but seems indefensible, for it is not likely the Jebusites should revile their own deities; and we must remember that those deities are supposed to be here called blind and lame by the Jebusites themselves. But, admitting them to be idols, what can be the meaning of the last line—"Wherefore they said, the blind and the lame shall not come into the house?" Who said? Did the Jebusites say that their own deities (before expressed by the blind and the lame) should not come into the house—should not come where they were,—or, should not (according to others) come into the house of the Lord? Or, could these deities say, David and his men should not come into the house? The absurdity of attributing such a speech or any speech to idols is too clear to need illustration.

Dr. Kennicott, who has fully and critically discussed the subject, gives the following as the true interpretation of the passage:—

"And the inhabitants of Jebus said to David, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the stronghold of Sion, which is the city of David. And David said on

that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, that are hated of David's soul, because the blind and the lame continued to say, he shall not come into this house—shall be chief captain."

For the critical grounds on which this interpretation rests, we must refer the learned reader to Kennicott's "Remarks." We merely observe, after him, that this castle of mount Sion had never yet been taken by the Israelites, though they had dwelt in Canaan about 400 years (Josh. xv. 63: Judg. i. 21; xix. 10: and Josephus, lib. vii. cap. 3), and the Jebusites, therefore, depending on the advantage of their high situation and the strength of their fortification (which had secured them against the Israelites for so many hundred years), looked upon this as a vain attempt of David's, which they might safely treat with insolence and raillery. Full of this fond notion, they placed upon the walls of the citadel the few blind and lame that could be found amongst them, and told David—He should not come thither; for the blind and lame were sufficient to keep him off; which they (these weak defenders) should effectually do, only by their shouting, David shall not come hither.* It is the not having attended to this remarkable circumstance that is one principal reason of the perplexity so visible among the various interpreters. It is noticeable that the right sense is given to the words in the English Bible of Coverdale, printed in 1535, in which they are rendered, "Thou shalt not come hither, but the blind and lame shal dryve thee awaie."

After this additional clause of Samuel, in the speech of the Jebusites, the two histories agree in saying, "David took the stronghold of Sion, which

* Josephus, Bell., lib. vii. cap. 3.

was afterwards called the city of David"—not the fortress, or citadel (which was not yet taken, as appears from the order of the history in both chapters), but the town of the Jebusites, or city of David, which was spread over the wide hill of Zion; and is what Josephus means when he tells us—David first took the lower town, the town which lay beneath the citadel; the same day he proceeded to attack the citadel, or fortress. This, we have seen, was considered by the Jebusites as impregnable, and probably the Israelites would have thought so too, and David have retired from before it, like his forefathers, if he had not possessed himself of it by stratagem, through the subterraneous passage, which is called, in the original, *tzenur*, a word which occurs but once more in the Bible, and does not seem commonly understood in this place. The English version calls it *the gutter*—the Vulgate, *fistulas*—Vatablus, *canales*—Junius and Tremellius, *emissarium*—Poole, *tubus aquæ*—and Bochart, *alveus*, etc. But not to multiply quotations, most interpreters agree in making the word signify something hollow; and Josephus, speaking of this very transaction, calls them "subterraneous cavities," putting this interpretation upon a very solid footing.

CHAPTER VI.

"And David danced before the Lord with all his might; and David was girded with a linen ephod And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" etc.—Ver. 14—22.

IN thus taking a prominent part in the great festival, David not only manifested his religious joy, but acted as a wise and politic prince; in like manner as Tacitus tells us that Augustus thought it politic, and the part of a citizen, to mix with and share in the diversions of the common people.* In ancient times, dancing was in use as a religious ceremony, and in testimony of gratitude and joy in public solemnities. Thus Miriam and all the women celebrated the deliverance from the hosts of Pharaoh with timbrels and with dances (Exod. xv. 20); and, in like manner, Jephthah's daughter came out to meet her father (Judg. xi. 34). But Bayle and some others stigmatise the conduct of David here as indecent, and allege that he exposed his nakedness to the bystanders. He had no doubt divested himself of his regal robes, but he was clothed with an ephod (ver. 14); and this was not all his covering, for we learn from 1 Chron. xv. 27, that in addition to the ephod of linen, he was clothed with a robe of fine linen. There is no reason to understand the words of Michal, then, as intimating anything more than "How glorious was the king of Israel to-day, who uncovered, *i.e.*, stripped himself of his majesty, and of all the ensigns of his royal dignity, and openly exposed himself to the most public view of the meanest of the people, as a vain thoughtless person, who, without a proper habit or regard to character, exposes himself to public ridicule and scorn!" David's answer, too, is, as Dr. Chandler observes,† utterly inconsistent with such a meaning. David said to Michal, "It was before the Lord." What

* "Annals," i., 54.

† "Life of David," B. iii., ch. v.

was before the Lord? What ! his discovering his nakedness? The very consideration of his being before the Lord would have prevented it, as he knew that such an indecency in the solemnities of divine worship was highly offensive to God, and was prohibited under penalty of death. Again, he says, "Therefore will I play before the Lord"; that is, upon my harp; which must refer to her reproaching him as appearing as a common harper; for it would have been no answer to her, had she reproached him for that scandalous appearance which some would make him guilty of. Further he adds, "And I will be more *vile* than this, and will be *base* in my own sight"—that is, *diminished* and *humble*, as the Hebrew words really mean. I will not scruple to submit to lower services than this in honour of God; and, notwithstanding my regal dignity, will not think myself above any humiliations, how great soever they may be, that may testify my gratitude and submission to Him: expressions these which evidently show that what Michal called David's *uncovering himself* was what he had designedly done, and not an accidental and involuntary thing, without design, and contrary to his intention. And had he designedly exposed his nakedness, or even without design had done it, how could he have made himself more vile, or rendered himself more worthy of censure and reproach?

CHAPTER VII.

"And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?"—Ver. 4, 5.

THERE are few passages in the historical books of

the Old Testament, following those of the Pentateuch, that are at once so important and so difficult fully to comprehend, as that contained in the text and the verses following. Some adduce the chapter as a proof of the double sense of prophecy, applying it first to David, Solomon, and the kingdom of Israel, and next to Christ, the Messiah. Others contend for a double prophecy, one part of it referring to Solomon and the kingdom of Israel, the other part to Christ and His spiritual kingdom. Others, again, rejecting both the double sense and the two-fold prophecy, confine it wholly to the Messiah and His kingdom, and explain it in relation to them. Dr. Kennicott,* Mr. Whiston,† and Mr. Pierce‡ have laboured to prove, and we think successfully, that the whole prophetic promise belongs to Christ exclusively; while a somewhat similar prophetic promise, contained in 1 Chron. xxii. 8, etc., belongs exclusively to Solomon. For the proofs of this hypothesis the reader is referred to the works quoted below; it will be enough to say here, that while Solomon is expressly mentioned in the second prophecy, he is wholly omitted in the first, and that there are, moreover, things promised in this which cannot in any way be made to apply to that prince, or to the people over whom he reigned, especially in vers. 13 and 16. Those passages which appear to militate against this view of the prophecy will be examined further on.

“In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?”—Ver. 7.

* “Posthum. Dissertations.”

† “Accomplishment of Scripture Prophecies,” p. 247, etc.

‡ Paraphrase, etc., on Heb., chap. i. 5.

Poole, Patrick, Horsley, Houbigant, Dathe, Geddes, Boothroyd, A. Clarke, and other eminent critics, concur in interpreting the “tribes of Israel” here, of the *governors*, or *judges*, of Israel. *Judges* is the reading in the parallel passage (1 Chron. xvii. 6), and this is probably the true reading, for, as it is pointed out, there is but the difference of one letter between the two words—*shebeti*, tribes, and *shepeti*, judges. If, as Dr. A. Clarke suggests, the apex under the upper stroke in the **𐤁** were but a little effaced in a MS., it would be mistaken for **𐤁**, and then we should have *tribes*, instead of *judges*. As Hallet observes, in support of this reading, the Lord did not command the *tribes*, but the supreme governors of them, to feed, *i.e.*, rule His people. •

“Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, I have caused thee to rest from all thine enemies.”—Ver. 10, 11.

1. The Deistical author of “The Grounds and Reasons of the Christian Religion” contends that a promise of the Messiah cannot be here recorded, for this, among other reasons, that the prophet in this place speaks of *the future* prosperity of the Jews as to be afterwards *fixed*, and that they were to be no more afflicted, which circumstances are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ. But Kennicott has satisfactorily shown* that the words in question should be expressed as relating to the time past or present. The prophet, as he observes, is declaring

* “Posthum. Dissertations.”

what great things God *had already done* for David and His people; that He *had* raised David from the sheep-fold to the throne; and that He *had* planted the Israelites in a place of safety, at rest from all those enemies who had so often before afflicted them. That the verbs may be rendered in the time *past* or *present* is, as he suggests, allowed by our own translators, who here (ver. 11) render *I have caused thee to rest*; and that this construction is made necessary here by the context might be confirmed by other proofs almost innumerable. Dr. Kennicott, therefore, translates thus—"I took thee from the sheep-cote and have made thee a great name and I have appointed a place for my people Israel; and have planted them, that they may dwell in a place of their own, and move no more. Neither do the children of wickedness afflict them any more, as beforetime; and as since the time I commanded judges to be over Israel, and have caused thee to rest from all thine enemies." This entirely removes the objection we have noticed; and as to *the fact*, it will be remembered that the prophet's message to David was after he had defeated the Philistines, and cast them out of all the strong places in Israel, which they had possessed after the overthrow of king Saul, but before he had carried his arms beyond the land of Israel, against the Moabites, Syrians, and Idumæans (see chap. viii.).

2. Or if we read the latter clause of ver. 10—"Neither shall the children of wickedness afflict them any more, as beforetime," then, as Poole observes, it is to be understood with a condition, except they should notoriously forsake God, or rebel against Him; which being so often declared by God in other places, it was needless to mention here. Or

it may relate to the latter ages of the world, when the people of Israel shall be converted to Christ, and recalled out of captivity, and planted in their own place—when they shall enjoy a far greater degree of tranquillity than ever they did before.

“He shall build an house for my name, and I will establish the throne of his kingdom for ever.”—Ver. 13.

Another reason urged against the primary application of this promise to the Messiah is found in this verse. The son promised, it is said, was to build a house, which house must mean the Temple of Solomon; and, of course, Solomon must be the son here promised. Dr. Kennicott, who has gone through the entire message to David, as here recorded, disposes of this objection as satisfactorily as he has disposed of the former. David, indeed, as he observes, had proposed to build a house for God, which God did not permit. Yet, approving the piety of David's intention, God was pleased to reward it by promising that He *would make a house for David*; which house, to be thus created by God, was certainly *not material*, or made of stones, but a *spiritual house*, or *family*, to be raised up for the honour of God and the salvation of mankind. And this house, which God would make, was to be built by *David's SEED*; and this seed was to be raised up *AFTER David slept with his fathers* (ver. 12), which words clearly *exclude Solomon*, who was set up and placed upon the throne *BEFORE David was dead*. This building, promised by God, was to be erected by one of David's descendants, who was also to be *an everlasting king*; and, indeed, the *house* and the *kingdom* were both of them to be *established for ever*. Now, that this house, or spiritual building,

was to be set up, together with *a kingdom*, by the Messiah, is clear from Zechariah, who very emphatically says (chap. vi. 12, 13), “Behold the man whose name is The BRANCH *he shall build the temple of the Lord : even HE shall build the temple of the Lord ;* and he shall bear the glory, and shall sit and rule upon HIS THRONE,” etc. Observe, also, the language of the New Testament. In 1 Cor. iii. 9—17, Paul says, “Ye are God’s building. . . . Know ye not that ye are the temple of God ? . . . The temple of God is holy, which temple YE are.” And the author of the Epistle to the Hebrews seems to have his eye on this very promise in Samuel concerning a son to David, and of *the house* which he should build, when he says—“Christ, as a son over his own house, whose house are we.”*

“I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.”—Ver. 14, 15.

The second clause of ver. 14 has been supposed to contain the greatest difficulty in the way of the application of the words to the Messiah, who cannot be supposed capable of committing iniquity. “He did no sin, neither was guile found in his mouth.” Gill, Henry, and some other favourite commentators imagine they get over the difficulty by assuming that part of the promise belongs to Solomon and part to Christ; but that is a very unsatisfactory mode of interpretation.

1. Mr. Pierce, having pointed out the inverse order of the first clause of the text, as compared

* Dr. A. Clarke, Comm., *in loco*.

with the promise made to David through his son Solomon, in 1 Chron. xxii. 8, etc., where the expression is (ver. 10), "He shall be my son, and I will be his father," whereas here it is, "I will be his father, and he shall be my son," as it is cited in Heb. i. 6, observes that the reason for this is, that the promise to Solomon was conditional upon his behaving himself as a son; while that to the Messiah is unconditional, God absolutely engaging Himself to be His father. In like manner, as he remarks, all the other promises concerning Him are of the like unconditional nature, whereas all the promises concerning others always implied if they did not express a condition. In the case of Solomon the condition is plainly expressed, and, accordingly, there was no breach of promise in God's putting an utter end to Solomon's kingdom at the Babylonish captivity, he having broken the condition of the promise. But the promise of the Messiah's kingdom being absolute, and it being impossible that He should fail of anything the Father requires of Him, His kingdom is an everlasting kingdom, and will continue to the end of the world.

2. The second clause in the text presents some difficulties in the application of it to Christ. If the reader will turn to 1 Chron. xvii. 13, where this divine promise is again recorded, he will find that this second clause of 2 Sam. vii. 14, is there omitted; and to escape from the difficulties which it presents, some contend that it is here interpolated. Themius argues for this, but his reasons are weak; and as both the Hebrew and the Septuagint agree in reading Samuel as we now have it, we are not warranted in making it conformable to the Chronicles by omitting the clause. It is far easier to account for the

omission in the latter than for an interpolation in the former. Pierce, Gill, Henry, and other commentators, accepting the integrity of the prophecy, and its application to the Messiah, imagine this clause to refer to His people, and render it, "Who-soever shall commit iniquity I will chastise him with the rod of men," etc., justifying this rendering not only by a reference to several passages in which *asher* signifies, not *be*, but *whosoever*. Looking at the relation of this clause to the former, however, we think this construction will appear to be a forced one; and we are not driven to the adoption of it.

3. Dr. Kennicott gives a totally different aspect to the passage. "It is certain," he observes, "that the principal word *behoutoo* is not the active infinitive of *kal*; it is *heout*, from *out*, in *niphal*, as *hegelut*, from *geleh*. It is also certain that a verb, which in the active voice signifies to *commit iniquity*, may, in the passive, signify to *suffer for iniquity*; and hence it is, that nouns from such verbs sometimes signify *iniquity*, sometimes *punishment*.* The way being thus made clear, the doctor sets aside our translation, "*if he commit iniquity*;" and adopts what he considers the true one, "*even in his suffering for iniquity*." The Messiah, who is thus the person possibly here spoken of, will be made still more manifest, he observes, from the whole verse thus translated, "I will be his father, and he shall be my son; EVEN IN HIS SUFFERING FOR INIQUITY I shall chasten him with the rod of men (with the rod due to men), and with the stripes of (due to) the children of ADAM." And this construction he supports by Isa. liii. 4, 5. "He hath carried our sorrows" (*i.e.*, the sorrows due to us, and which we

* See Lowth, Isaiah, p. 187, with other authorities.

must otherwise have suffered), he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." Thus, then, God declares himself the father of the Son here meant (Heb. i. 5), and promises that, even amidst the *sufferings* of this Son (as they would be for the sins of others, not for His own) His mercy should still attend Him; nor should His favour be ever removed from *this King*, as it had been from Saul. And thus (it follows) "thine house (O David) and thy kingdom shall (in Messiah) be established for ever before thee (before God); thy throne shall be established for ever." Thus the angel, delivering his message to the virgin mother (Luke. i. 32, 33), speaks as if he was quoting from this very prophecy. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob FOR EVER, and of his kingdom there shall be no end." In ver. 16, *lephemeḥ* is here rendered as *lepheni*, on the authority of one Hebrew MS., with the Greek and Syriac versions; and indeed nothing could be established for ever in the presence of David, but in the presence of God only. Having thus shown that the words fairly admit here the promise made to David, that from his seed should arise Messiah, the everlasting king, Kennicott thinks it necessary to add, that, if the Messiah be the person here meant, as suffering innocently for the sins of others, Solomon cannot be that person; nor can this be a prophecy admitting such double sense, or be applied properly to two such double characters. "Of whom speaketh the prophet this? Of himself, or of some other man?" This was a question properly put by the

Ethiopian treasurer (Acts viii. 34), who never dreamt that such a description as he was reading could relate to different persons; and Philip shows him that the person was Jesus only. So here, it may be asked, Of whom speaketh the prophet this? Of Solomon, or of Christ? It must be answered, Of Christ; one reason is, because the description does not agree to Solomon; and therefore Solomon, being necessarily excluded in a single sense, must also be excluded in a double. Lastly, if it would be universally held absurd to consider the promise of Messiah made to Abraham as relating to any other person besides Messiah, why is there not an equal absurdity in giving a double sense to the promise of Messiah thus made to David? Next to our present very improper translation, the cause of the common confusion here has been, not distinguishing the promise here made, as to Messiah alone, from another made as to Solomon alone; the first brought by Nathan, the second by Gad; the first near the beginning of David's reign, the second near the end of it; the first, relating to Messiah's spiritual kingdom, everlasting without conditions; the second, relating to the fate of the temporal kingdom of Solomon and his heirs, depending entirely on their obedience or rebellion. (1 Chron. xxii. 8—13, and xxviii. 7).*

“And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?”—Ver. 19.

1. David here magnifies the lovingkindness of God, who did not think it enough that He had made

* Kennicott, Posthum. Dissert. in Barrett, Synops. *in loco*.

him a great king, but promised that his posterity, and, at last, the Lord Christ, should sit upon His throne. So Abarbanel himself expounds these words, "a great while to come"; intimating, says he, the Messiah, the son of David, who acknowledges there was no example of such kindness to be found in this world, where kingdoms are not perpetuated; but this is the manner of angels, who always continue in their dignity.*

2. Kennicott suggests, and his suggestion is adopted by Dr. A. Clarke, that the words *vesat torat headam* literally signify "and this is (or must be) the law of *the man*, or, of *the Adam*": that is, this promise must relate to *the law* or ordinance made by God to *Adam*, concerning *the seed of the woman*; *the man*, or *the second ADAM*—as the Messiah is expressly called by Paul in 1 Cor. xv. 45, 47. This meaning will be yet more evident from the parallel place (1 Chron. xvii. 17), where the words of David are now miserably rendered thus: "And thou hast regarded me according to the estate of a man of high degree"; whereas the words literally signify, "And thou hast regarded me according to the order of THE ADAM THAT IS FUTURE, or, THE MAN THAT IS FROM ABOVE (for the word *hemoleh* very remarkably signifies *hereafter* as to time, and from *above* as to place); and thus Paul, including both senses, "the second man is the Lord from heaven"—and "Adam is the figure of him that was to come, or the future" (Rom. v. 14).† If the remarks on this whole passage are just, says Kennicott, then may we see clearly the chief foundation

* Bp. Patrick *in loco*.

† See Sermon on "A Virgin shall conceive," by Dr. Kennicott, and Preface to Peters on Job.

of what Peter tells us (Acts ii. 30) concerning David, "that, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

"For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them."—Ver. 21.

Geddes and Boothroyd both render this passage better, "For thine own word's sake, and according to thine own heart [*Geddes*, out of thine own bounty], thou doest all those great things which thou hast made known to thy servant."

"And what one nation in the earth is like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?"—Ver. 23.

By inserting the word *you*, the transcribers, as Hallet observes, have quite spoiled the grammar here, as by introducing the words *for thy land*, they have disturbed the sense. Taking for his authorities the parallel passage in 1 Chron. xvii. 21, the LXX., the Arabic, and the Vulgate, he renders the passage, more consistently, as Boothroyd also has done: "And what one nation on the earth is like thy people Israel, whom thou, O God, wentest to redeem for a people to thyself, and to make thyself a name, and to do for them great and terrible things, to drive out before thy people, whom thou redeemedst to thyself from Egypt, the nations and their gods?"

CHAPTER VIII.

“And David took from him a thousand chariots, and seven hundred horsemen.”—Ver. 4.

IN 1 Chron. xviii. 4, it is said that the number of horsemen taken from Hadadezer by David was seven *thousand*, a far more probable number than seven *hundred*. When it is known that ׀ stands for seven *thousand*, and ׀ for seven *hundred*, it will be seen that a mistake might easily be made by a transcriber in such a case.

CHAPTER XII.

“And he took their king’s crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David’s head.”—Ver. 30.

A TALENT, according to the usual computation, would amount to nearly one hundred and fourteen pounds, a weight which it is obvious could not be borne upon either the head of the king of Rabbah, or the head of king David. But to this we must add the weight of the precious stones, which was not included in the former estimate; and then the relation will be still more incredible. To avoid the difficulty, several critics have proposed to take the Hebrew *Meshkeleh* for *value*, instead of weight. But this is doing too great violence to the ordinary meaning of the word, which in no other instance, that we can find, is used in such a sense.

After having given to the passage the most anxious attention, we have not been able to conceive of any fair way in which it can be disposed of; there is no ambiguity in the text, nor is there any diversity of reading in the MSS. There is one

consideration, however, which will not fail to present itself to the mind of the impartial critic, and that is this: that we are far from being certain of the absolute meaning of the Hebrew *carcar zehab*, translated *a talent of gold*; and while the term is involved in so much uncertainty, no valid objection can be urged against the narrative on the ground of its supposed incredibility.

“And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln”—Ver. 31.

David has been reproached for the cruelty he here inflicted upon the Ammonites, but the cruelty is to be found only in the *translation* of the narrative, and Dr. Chandler has assigned very conclusive reasons for rendering the passage in the following manner:—“He brought forth the inhabitants, and put them to the saw, and to iron mines, and iron axes, and transported them to the brickkiln;”—that is, he reduced them to slavery, and put them to the most servile employments. But to this it has been objected, that in the parallel passage, 1 Chron. xx. 3, it is expressly said that “he CUT (*jesh*) them with saws,” etc.; and in reply it has been urged, that there is reason to believe this passage has been accidentally corrupted, by the exchange of one letter for another, than which nothing could be more easy, if there were any imperfection, any partial erasure in the MS. from which the present copies were taken.

But the objection and the reply are equally uncalled for, since there is no real discrepancy between the two passages, even according to the present reading. The verbs *sher* and *jesh* signify to

regulate, to rule, etc., and therefore the obvious meaning of the passage in the Chronicles is, that David *subjected* the Ammonites to the laborious employments specified, which is also the idea conveyed by the author of Samuel.

CHAPTER XV.

“And it came to pass after forty years, that Absalom said unto the king,” etc.—Ver. 7.

As David only reigned *forty* years, and the text seems to refer to the period which elapsed between the first fomenting of Absalom’s conspiracy and his open rebellion, critics have supposed a corruption in the Hebrew; *arboim*, forty, having been inserted for *arba*, four, which is the reading of the Syriac, Arabic, Josephus, Theodoret, and some copies of the Vulgate. Lightfoot, however, refers the commencement of the forty years to the first anointing of David by Samuel, and not to the conspiracy of Absalom; and since this solution does no violence to the text, and supersedes the necessity of an arbitrary emendation of the original, it is conceived to be preferable to the former one.

“While I abode at Geshur in Syria.”—Ver. 8.

There are several instances given by Dr. Kennicott, in which the similar Heb. words *Aram* (*Syria*) and *Adum* (*Edom*), have been exchanged by mistake; and, as he has suggested, it is so in the text. For that Geshur, the country of Talmi, to whom Absalom fled, lay on the south of Canaan, and in or near Edom, is certain from Judg. i. 10; 2 Sam. xiii. 7; 1 Sam. xxvii. 8.

CHAPTER XXIII.

“ Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: But the man that shall touch them must be fenced with iron and the staff of a spear: and they shall be utterly burned with fire in the same place.”—Ver. 1—7.

UPON this passage Dr. Kennicott, in the General Preliminary Dissertation, prefixed to his “ Hebrew Bible,” and in his “ Posthumous Remarks,” as cited by Dr. J. Pye Smith, in the “ Scripture Testimony to the Messiah,” observes that no part of the Old Testament is introduced with a greater majesty of language, or more excites the expectation of some splendid and glorious sense, than the LAST WORDS OF DAVID; but this expectation, he adds, is completely disappointed, and very many of the terms and expressions are involved in the thickest obscurity, so that the *principal subject*, the hinge on which the whole must turn, cannot be made out. Whatever sense can be extracted from the words is incoherent; and even the scope or object of the passage does not appear. Thus we read “ and as the light of the morning the sun shall arise,” or, “ and about the time of the morning light the sun shall arise;” either very insipid. Who, he asks, would compare the sun with the light of the

morning—that is, with the sun himself? Or what genuine poet would say, that the sun arose in the morning, when it shone forth? It is, therefore, a happy circumstance that one of Kennicott's manuscripts* has *Jehovah* before *shemesh*, giving the clause, “*and as the light of the morning shall JEHOVAH arise, a sun.*” The LXX., amidst the greatest perplexity and confusion of both words and clauses, yet sufficiently shows that the Greek translator in this very place had the *name of God* in his copy, but which has been long absent from the common text. The Doctor believes that he has brought to light a prophecy of the MESSIAH. I presume, he observes, that the subject of this sacred song, composed near the close of David's life, is the Messiah: and certainly no other subject was so worthy to employ the last poetry of the “man after God's own heart.” He labours to introduce it with an accumulation of all such expressions as would command the greatest attention to what he was about to deliver, as he was king, and as he was prophet. That a good ruler in general should be here treated of seems impossible, not only from the introductory pomp and splendour, but also from the subsequent particulars being inapplicable to any king or ruler but Messiah. The everlasting covenant, concerning this son of David, is expressly mentioned, as well as the spiritual nature of his kingdom. All the particulars agree to the Messiah: and while some describe the fate of his enemies, others are descriptive of his own crucifixion; all very similar in sense to what is

* Dr. K.'s, No. 1. It is in the Bodleian Library, numbered *Laud. A. 172*, and 162, 2 vols. in folio, on vellum, and in the Spanish kind of character. Its marks of antiquity are numerous and decisive. Dr. K. attributes it to the tenth century.

foretold elsewhere. We read in Psalm xxii.: “they pierced my hands and my feet: they parted my garments, and cast lots upon my vesture.” And if David was thus circumstantial in that Psalm, why may he not have mentioned here the same or other circumstances relative to the same event? It is no just objection that this song is not quoted in the New Testament, for the New Testament does not quote the other words, “they pierced my hands and my feet.” If, by the assistance of Hebrew MSS. and a better English version, the passage shall be found to contain a consistent prophecy of the Messiah, we cannot but be particularly struck with the mention here made of the iron and the spear. With spikes of iron was he filled; as he was fastened to the cross by these, at the opposite extremities of his body, his hands and his feet: and with the spear was his side pierced. So that if, with the apostle, who at first doubted, we should at last see here the print of the nails, and the wound made by the spear, let us, like that apostle, be no longer faithless, but believing.*

“These be the names of the mighty men whom David had: the Tachmonite that sat in the seat, chief among the captains: the same was Adino the Eznite; he lift up his spear against eight hundred, whom he slew at one time.”—Ver. 8.

Dr. Kennicott has shown that this verse contains three great corruptions, which, till they are corrected, must render the passage totally unintelligible. The *first* is, that the *proper name* of the hero, *Jashobeam*, is turned into two common words, rendered, *that sat in the seat*. The *second* is, that

* Kennicott's “Remarks,” pp. 125—128.

common words signifying *he lift up his spear* (such words are here absolutely necessary), are changed into two *proper names* totally inadmissible ; being nearly as absurd to say that *Jashobeam the Gathite was the same with Adino the Ezrite*, as *David the Bethlehemite was the same with Abimelech the Tishbite*. And the *third* is, that the number eight hundred, probably, was at first three hundred, as it is now in the parallel place, 1 Chron. i. 1.

CHAPTER XXIV.

And again the anger of the Lord was kindled against Israel, because he moved David against them to say, Go, number Israel and Judah."—Ver. 1.

This verse should be translated, "Again the anger of the Lord was kindled against Israel, BECAUSE *one* moved David," etc. : or by supplying from 1 Chron. xxi. 1, *an adversary (Satan)* had moved David. This translation fairly represents the meaning of the original, and avoids the difficulty involved in the present rendering.

And Joab gave up the sum of the number of the people unto David : and there were in Israel eight hundred thousand men that drew the sword ; and the men of Judah were five hundred thousand men."—Ver. 9.

In the parallel passage, 1 Chron. xxi. 5, it is stated that Joab numbered one million one hundred thousand for Israel, and four hundred and seventy thousand for Judah ; and the question is, how the accounts are to be reconciled. Mr. Townsend, referring to bishop Patrick, Lightfoot, and Hales, observes that the returns were not completed that were sent in to the king, as it appears from 1 Chron. ii. 24, and that the writer of the book of

Samuel mentions the number according to the list actually given in, and the author of the book of Chronicles, according to the list not laid before the king, or inserted in the public records, but generally known among the people. We cannot but hesitate, however, before admitting this solution, because it is difficult to conceive that the compiler of public annals, as are the Chronicles, should abandon the authentic or authorised returns that had been made, and prefer such as were obtained from sources of private information. We think that the conjecture of Mr. Baruh meets the case, and will be considered as satisfactory.

“It appears,” he remarks, “by 1 Chron. xxvii. that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king’s person, each having a body of troops of twenty-four thousand men, which, jointly, formed a grand army of two hundred and eighty-eight thousand: and as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be three hundred thousand, which is the difference between the two accounts, of eight hundred thousand, and of one million one hundred thousand. As to the men of *Israel*, the author of Samuel does not take notice of the three hundred thousand, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them; but Chronicles joins them to the rest, saying expressly, *cal Israel* ‘all those of *Israel* were one million one hundred thousand’; whereas the author of Samuel, who reckons only the eight hundred thousand, does not say *cal Israel*, ‘all those of *Israel*,’ but only

wetehi Israel, 'and Israel were,' etc. It must also be observed, that exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of thirty thousand men, as appears by 2 Sam. vi. 1, which, it seems, were included in the number of five hundred thousand of the people of *Judah*, by the author of Samuel; but the author of Chronicles, who mentions only four hundred and seventy thousand, gives the number of that tribe exclusive of those thirty thousand men, because they were not all of the tribe of Judah, and therefore he does not say *cal Jehudah*, 'all those of Judah,' as he had said *cal Israel*, 'all those of Israel,' but only *Jehudah*, 'and those of Judah;' and thus both accounts may be reconciled, by only having recourse to other parts of Scripture treating on the same subject, which will ever be found the best method of explaining difficult passages."*

"And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done," etc.—Ver. 10—17.

Bishop Horne has suggested, that there can be no doubt that we are much in the dark upon this point, that is, the sin of David in numbering the people; and that if any light can be thrown upon it, that light must proceed from a passage in Exod. xxx. 12, where God says to Moses, "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them when thou numberest them." To number the people,

* "Critica Sacra Examined," pp. 106—109.

then, he further remarks, was not merely to count them out of curiosity or vain-glory. It was a religious rite, it was a muster, a review, a visitation, an inquisition into their conduct, into the religious and moral state in which they at that time stood before their God. For upon such inquisition something came out or appeared against them which required an offering by way of atonement or ransom for their souls,—“they shall give a ransom, that there be *no plague amongst them*, when thou numberest them:” a very observable expression; for when David numbered them, this was the very thing that happened; *there was a plague among them*, in consequence of their *being numbered*. They might be in such a state that God would not accept them, or their offerings. It is not improbable that they should be in such a state, if we consider what corruptions must needs have crept in under Saul’s wicked reign, and David’s long wars, during most of which time the country had been overrun by the Philistines, etc., who would propagate their idolatry, with its flagitious concomitants. In short, Israel had provoked God; for otherwise His anger would not have been kindled against them, as we are informed that it was; their offences called for punishment, and on the numbering of the people an opportunity was taken to inflict it. Joab appears to have been aware of the consequence, as a known case: “Why,” he says, “will my lord the king be a cause of trespass [punishment, or forfeiture] to Israel?” (1 Chron. xxi. 3). As if he knew that, upon a visitation, they must be punished who should be found guilty, and was unwilling that the number of the king’s subjects should be lessened. But David might think it necessary, and his zeal prevailed.

Otherwise it is extraordinary that such a man as Joab should anticipate what David either could not, or would not, see.*

On the whole, to adopt the words of Dr. Chandler, "If they who object, credit the history of the Old Testament in this part of it, and think it is true that one of these three plagues was offered to David, as the punishment of his offence, that he chose the pestilence, that it came accordingly, and was removed upon his intercession, they are as much concerned to account for the difficulties of the affair, as I or any other person can be. If they do not believe this part of the history, as the sacred writers represent it, let them give us the account of it as it stands in their own imagination, and tell us, whether there was any plague at all, how and why it came, and how it went and disappeared of a sudden."

"So David bought the threshing-floor and the oxen for fifty shekels of silver."—Ver. 24.

This passage will be effectually harmonised with 1 Chron. xxi. 25, by inserting a comma after the word *threshing-floor*. It will then appear that David bought the oxen for fifty shekels of silver, which the author of Samuel states, omitting the price paid for the threshing-floor, for which the author of Chronicles says he paid five hundred shekels of gold, but omits the price paid for the oxen.

* Bishop Horne's "Letters on Infidelity," pp. 261—265.

THE FIRST BOOK OF KINGS.

CHAPTER II.

“ And, behold, thou hast with thee Shimei, the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now, therefore, hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him: but his hoar head bring thou down to the grave with blood.”—Ver. 8, 9.

DAVID is here represented as finishing his life with giving a command to Solomon to kill Shimei; and to kill him on account of that very crime for which, as David here says, he had sworn to him by the Lord he would not put him to death. The behaviour thus imputed to the king and prophet, and which would be justly censurable, if true, should be examined very carefully as to the ground it stands upon: and Dr. Kennicott has done this. He says, it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and to consider it as repeated when it has been once expressed, and is followed by the connecting particle. Thus, as he says, on Isa. xiii. 22, “ The negative is repeated, or referred to by the conjunction *vau*, as in Ps. i. 5: “ The ungodly shall not stand in the judgment, NOR (the Hebrew is AND, signifying, *and*

not), sinners in the congregation of the righteous." Ps. ix. 18: "The needy shall not alway be forgotten"—(and then the negative understood as repeated by the conjunction now dropped)—"the expectation of the poor shall [NOT] perish for ever." Ps. xxxviii. 1: "O Lord, rebuke me not in thy wrath; NEITHER [AND, for AND NOT] chasten me in thy hot displeasure." Ps. lxxv. 5: "Lift not up your horn on high: [and then the negative understood as repeated by the conjunction now dropped] speak NOT with a stiff neck." Prov. xxiv. 12—our version is this: "Doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth [NOT] he know it? and shall [NOT] he render to every man according to his works?" And Prov. xxx. 3: "I neither learned wisdom, NOR [AND, for AND NOT] have the knowledge of the holy." If, then, there are in fact many such instances, the question is—whether the negative, here expressed in the former part of David's command, may not be understood as to be repeated in the latter part: and if this *may* be, a strong reason will be added why it *should* be, so interpreted. The passage will run thus: "Behold thou hast with thee Shimei, who cursed me; but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him NOT guiltless (for thou art a wise man, and knowest what thou oughtest to do unto him), but bring NOT down his hoary head to the grave with blood." If the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not. For, after he had immediately commanded

Joab to be slain, in obedience to his father, he sends for Shimei ; and, knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life.*

CHAPTER IV.

“ And Solomon had forty thousand stalls of horses for his chariots.”—Ver. 26.

IN 2 Chron. ix. 25, we read of but *four* thousand stalls for horses and chariots, whence occasion has been taken to affirm a contradiction between the passages, to get rid of which some critics have supposed a corruption of one of the texts; and others, after Capellus, that the word *arboim* in Kings does not really signify *forty*, but *four* only. A careful inspection of the texts, however, will relieve us from both these alternatives by showing that the author of Kings speaks of *horses*, and the author of Chronicles of the *stalls* or *stables* in which they were kept. In each stall there were probably *ten* distinct places for the horses.

CHAPTER V.

“ And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil,” etc.—Ver. 11.

IN 2 Chron. ii. 10, twenty thousand baths of oil are mentioned, and some of the ancient versions have here “twenty thousand measures.” But as barley and wine are also spoken of there, it has been thought probable that the wheat and the small quantity of fine oil mentioned here, and which are

* “Remarks on Select Passages,” pp. 131—133.

aid to have been for Hiram's HOUSEHOLD, were intended for the use of his *own family*, while that in Chronicles was for his own *workmen*, which indeed it is there expressly stated to have been.

CHAPTER VI.

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord.”—Ver. 1.

As the date here given is incompatible with the sum of the different numbers given in the book of Judges, and as it differs from the computations of Josephus, and of all the ancient writers on the subject, whether Jewish or Christian, it has been supposed, not without reason, to be spurious. It did not exist in the Hebrew and Greek copies of the scriptures until nearly three centuries after Christ; and the ancient versions, even as they now exist, do not agree in the numbers. The Septuagint, for example, has 440, not 480 years; but the truth is, from whatever cause it may have arisen, there is, as we have elsewhere remarked, a good deal of uncertainty about dates and numbers in the Hebrew text. To show how chronologists, in consequence, differ, we may state that the following is, by the most eminent writers, the interval fixed as between the exode and the foundation of the Temple:—Hales 521 years, Jackson 579, Russell 591½, Josephus 592, Eusebius 600, Theophilus 612, and Usher, whose peculiarly faulty system has been adopted in the authorised version of the Bible, 478½.

CHAPTER VIII.

“ Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein ; but I chose David to be over my people Israel.”—Ver. 16.

MENTION is here made of some one *place*, and some one *person*, preferred before all others; and the preference is that of *Jerusalem* to all other places, and of *David* to all other men. In consequence of this remark, we shall see the necessity of correcting the passage by its parallel, in 2 Chron, vi. 5, 6, where the thirteen Hebrew words which Dr. Kennicott supposes it to have lost,* are happily preserved.

K.	Since the day that I brought forth my people					
C.	<i>Since the day that I brought forth my</i>					
K.	Israel out of			Egypt, I		
C.	<i>people</i>			<i>out of the land of Egypt, I</i>		
K.	chose no CITY out of all the tribes					
C.	<i>chose no CITY among all the tribes</i>					
K.	of Israel to build an house,				that	
C.	<i>of Israel to build an house in, that</i>					
K.	my name might be therein ;	*		*		
C.	<i>my name might be there ; neither</i>					
K.	*	*	*	*	*	*
C.	<i>chose I any MAN to be a ruler over</i>					
K.	*	*	*	*	*	*
C.	<i>my people Israel ; but I have</i>					
K.	*	*	*	*	*	*
C.	<i>chosen JERUSALEM, that my name</i>					
K.	*	*		but I		chose DAVID
C.	<i>might be there ; and have chosen DAVID</i>					
K.	to be over my people Israel.					
C.	<i>to be over my people Israel.†</i>					

“ If they sin against thee (for there is no man that sinneth not.)”—Ver. 46.

On this translation Dr. A. Clarke has observed, that

* It is very questionable whether these words were ever part of the text in Samuel, but as they fill up the sense the collation is important.

† Kennicott's "Remarks," p. 134.

cond clause renders the supposition in the clause entirely nugatory; for, if there be *no* *that sinneth not*, it is useless to say, *if they* but this contradiction is taken away by reference to the original *ki jeketau lak*, which may be translated—*If they shall sin against thee: could they sin against thee, ki ain adam asher eta* (for there is no man that **MAY** not that is, there is no man *impeccable*, none *liable*, none that is not *liable* to transgress. is the true meaning of the phrase in various places of the Bible; and so our translators have misunderstood the original; for even in the 31st verse of this chapter they have translated *jecheta*, *if I can* TRESPASS; which certainly implies he *may* or *might not* do it: and in this way they have misunderstood the same word, *if a soul sin*, in Lev. v. 1, 1 Sam. ii. 25, 2 Chron. vi. 22, and in several places. The truth is, the Hebrew has no express words in the *permissive* or *optative* but to express the sense it uses the *future* of the conjugation *kal*.*

CHAPTER X.

1 Solomon had horses brought out of Egypt, and linen of the king's merchants received the linen yarn at a price. A chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so did the kings of the Hittites, and for the kings of Syria, did they bring them out by their means."—Ver. 28, 29.

This passage is very obscure, and various conjectures have been made by the learned as to its meaning. Without fatiguing the reader with these, we will

* Comment. *in loco*.

give Mr. Charles Taylor's interpretation, which is, at least, as unexceptionable as any other which has been proposed. It will be perceived that he discards the *linen yarn*, and restricts the passage to *horses*. "And Solomon had horses brought out of Egypt, even *strings* [literally, *drawings out, prolongations*] [that is, of horses,] and the king's mother received the *strings*, [that is, of horses]—in *commutation*—[exchange—barter]. And a chariot—[or set of chariot-horses—that is, *four*] came up from Egypt for six hundred shekels of silver, and a single horse for one hundred and fifty." As the whole context, he remarks, seems rather applicable to horses than to linen yarn, the idea preserves the unity of the passage, while it strictly maintains the import of the words.*

CHAPTER XIII.

"And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back," etc.—Ver. 20, 21.

A GREAT clamour, says Dr. Kennicott, has been raised against this part of history, on account of God's denouncing sentence on the *true* prophet by the mouth of the *false* prophet; but, if we examine with attention the words of the original, they will be found to signify either *he who brought him back*; or *whom he had brought back*; for the very same words (*asher heshibo*) occur again, ver. 23, where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the words of the Lord as delivered to the

* "Fragments to Calmet," No. 290.

prophet, thus brought back; and then the ice is pronounced by God himself, calling to out of heaven, as in Gen. xxii. 11. And that doom was thus pronounced by God, not by the prophet, we are assured in ver. 26: "The hath delivered him unto the lion, according to *ord of the Lord*, which HE spake unto him."*

CHAPTER XIV.

Rehoboam was forty and one years old when he began to etc.—Ver. 21.

There is no doubt that the number of years in this, and in the parallel place, 2 Chron. xii. 13, is correct, though found in all the copies, and in all ancient versions; but, in a fragment of the Vatican and Aldine Septuagint, it is said, after 2 Chron. xii. 14, that "he was sixteen years old"

when he began to reign, and he reigned, as the latter copy says, "twelve years," but, according to the former, "seventeen years," in Jerusalem. Houbi-
lecides for this reading, which he supports with strong arguments. That Rehoboam was a

young man when he came to the throne is evident from his consulting "the *young men* that were *set up with him*" (2 Chron. x. 8, 10). They

being *young men* then; and, if *he was* BROUGHT UP THEM, he must have been *young then* also.

As, Abijah, in his speech to Jeroboam (2 Chron. xiii. 7) says, that at the time Rehoboam came to the throne he was tender-hearted, and therefore could withstand the children of Belial, raised up against him by Jeroboam; but surely at that time, as Dr. Wall suggests, could be reputed

* "Remarks," p. 144.

young and tender-hearted, quite devoid of experience who was above *forty* years of age. Besides, if this reading were allowed, it would, as Dr. A. Clark remarks, prove that Rehoboam was born *before* his father, Solomon, began to reign, for Solomon reigned only *forty* years, and Rehoboam immediately succeeded him.

“ And Abijam his son reigned in his stead.”—Ver. 31.

“ Among the various corruptions to which ancient MSS. have been liable,” says Dr. Kennicott, “ none have happened more easily than the corruptions of *numbers* and *proper names*; and yet, as no word is of greater consequence to the sense, proportionable care should be taken for the correction of such mistakes. The name of this king of Judah is now expressed *three* ways. Here, and in four other places, it is *Abijam* or *Abim*; in two other places it is *Abihu*; but in eleven other places it is *Abiah* as it is expressed by St. Matthew, ch. i. 7. It is remarkable, that, in this first instance, *Abijam* is *Abiah* in our oldest Hebrew MS., supported by ten other copies. Note also, that it is here *Abiah*, and in the Gr. and Syr. versions; and though the *print* vulgate has *Abiam*, yet it is *Abia* in the only Latin MS. consulted on this occasion.”* But it has happened that our translators have frequently rendered a name variously, where there is no diversity of reading in the original text, which has greatly added to the evil, and gives rise to much inconvenience. In another part of his work Dr. Kennicott has supplied two lists of names, one of which comprises those that differ in the Hebrew text, and

* “ Posthumous Remarks,” p. 135.

the other, those which are varied in the English translation. It might be well for a person to correct the Bible which he uses from these lists; by so doing he would avoid much perplexity, since the name of a person is now found so greatly to vary that it is difficult to persuade ourselves that the same person is really meant.

CHAPTER XV.

“And his mother's name was Maachah, the daughter of Abishalom.”—Ver. 10.

THERE is a very remarkable variation in the name of king Abijam's (or Abijah's) mother: in the book of Kings she is called *Maachah*, the daughter of *Absalom*; and even in 2 Chronicles (ch. xi. 20) she is also called by this same name: but in chap. xiii. 1, 2, it calls her by the name of *Michaiah*, the daughter of *Uriel* of *Gibeah*.

To solve this difficulty, Mr. Baruh suggests that the title *am he melech*, *king's mother*, and that of *he gebireh*, translated *queen* (2 Kings x. 13; 2 Chron. xv. 16), describe one and the same thing: that is, that the phrase, *And his mother's name was*, etc., when expressed on a king's accession to the throne, at the beginning of his history, does not always imply that the lady whose name is then mentioned was the king's [natural] mother. He conceives that *amu*, “*the king's mother*,” when so introduced, is only a title of honour and dignity enjoyed by one lady, solely, at a time, of the royal family, denoting her to be the first in rank, chief sultana, or queen dowager, whether she happened to be the king's [natural] mother or not. This remark seems to be corroborated by the history of king Asa (1 Kings xv. 10; and 2 Chron. xv. 16), who was Abijah's

son. In the book of Kings, at his accession, this same *Maachah*, Absalom's daughter, is said to be his mother, and Asa afterwards deprived her of the dignity of *gebireh*, or chiefest in rank, on account of her idolatrous proceedings; but it is certain that *Maachah* was his grandmother, and not his mother, as here described; therefore, if we look upon the expression of the *king's mother* to be only a title of dignity, all the difficulty will cease: for this *Maachah* was really Abijah's mother, the dearly beloved wife of his father, Rehoboam, who, for her sake, appointed her son, Abijah, to be his successor to the throne; but when Abijah came to be king, that dignity of *the king's mother*, or the first in rank of the royal family, was, for some reason, perhaps for seniority, given to *Michaiah*, the daughter of *Uriel* of *Gibeah*; and afterwards, on the death of *Michaiah*, that dignity devolved to *Maachah*, and she enjoyed it at the accession of Asa, her grandson, who afterwards degraded her for her idolatry. This Mr. Baruh submits as a rational way of reconciling all these passages, which seem so contradictory and repugnant to each other.

The better to prove this, he observes that in 2 Kings xxiv. 12, it is said, "And Jehoiachin, the king of Judah, went out to the king of Babylon, he and *his mother*, and his servants, and his princes, and his officers; and the king of Babylon took him," etc., and ver. 15: "And he carried away Jehoiachin to Babylon, and the *king's mother*, and the king's wives, and his officers," etc. And Jeremiah (chap. xxix. 2) mentioning the same circumstances, says, "After that, Jeconiah the king, and the *queen*, and the eunuchs, the princes of Judah, etc., departed from Jerusalem:"—but it is

evident, that the *queen*, in this verse, cannot mean the king's wife, as it would seem by the translators always rendering the words *he gebireh, queen*; it means the lady that is invested with the dignity of being called the *king's mother*; the phrase *he gibereth*, in *Jeremiah*, corresponding with *am he melek, the king's mother*, and *amu, his mother*, in *Kings*. The Vulgate translates the word *gebireh*, 1 Kings xi. 19, and 2 Kings x. 13, *regina*; 1 Kings xv. 13, *princeps*; 2 Chron. xv. 16, *deposuit imperio*; Jer. xxix. 2, *domina*; chap. xiii. 18, *dominatrici*;—and the [English] translators always render it *queen*.

That “king's mother” was a title of dignity is obvious by 1 Kings ii. 19, “*Bathsheba* therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for *the king's mother*; and she sat on his right hand;” for it was better to say, “and caused a seat to be set for *her* :” but he says, “for *the king's mother* :” and, perhaps, it was on this occasion that Bathsheba was first invested with the honour of that dignity.*

These conjectures of Mr. Baruh are established beyond any reasonable doubt by the late editor of Calmet.†

CHAPTER XVI.

“In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.”—Ver. 23.

THERE must be a mistake here in the number

* “*Critica Sacra Examined*,” pp. 131—135.

† “*Fragments*,” No. 16.

thirty-one : for, in ver. 10 and 15, it is said that Zimri slew his master, and began to reign in the *twenty-seventh* year of Asa : and as Zimri reigned only *seven days*, and Omri *immediately* succeeded him, this could not be in the *thirty-first*, but in the *twenty-seventh* year of Asa, as related above. Rabbi Solomon Jarchi reconciles the two places thus : “The division of the kingdom between Tibni and Omri began in the *twenty-seventh* year of Asa : this division lasted *five years*, during which Omri had but a share of the kingdom. Tibni dying, Omri came into possession of the *entire* kingdom ; which he held *seven years* : this was in the *thirty-first* year of Asa. *Five years* he reigned over *part* of Israel ; *seven years* he reigned *alone* ; *twelve years* in the whole. The two dates, the *twenty-seventh* and the *thirty-first* of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri.

CHAPTER XVII.

“ And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening.”—Ver. 6.

THIS miracle of the divine power and providence for His own, by which the confidence of the prophet must have been strengthened for the approaching conflict with the idolaters, and the sufferings and privations awaiting him in his vocation, gave many of the old theologians such offence, that they changed the troublesome ravens now into Arabians, now into Orebites (inhabitants of an imaginary city, Orbo, or dwellers in the rock Oreb), now into merchants; not reflecting, as Keil remarks, that by such assumptions, irrespective of all other grounds, the main object of the narrative is directly frustrated. For

provided the prophet with food for several his abode must soon have become known, especially if, according to ver. 6, they gave him food every morning and evening, when it would have been sufficient to furnish the necessity at one time for several days. Besides, the women who brought the food, as is supposed, must have brought the water from the neighbouring Jordan, so that it would not have been necessary to change his hiding-place after the crossing of the Cherith. Whoever acknowledges the power of God, as this sound critic observes, will not doubt in His omnipotence, that He can cause His prophets to be nourished even by ravens, although they are the most voracious of birds.

CHAPTER XVIII.

Elijah said unto them, Take the prophets of Baal; let them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.”—

One is so revolted by this narrative that he exclaims, “Would a really good prophet have been guilty of such harshness and cruelty?” and as he cannot believe it, he concludes from this subjective consideration that the fact is disfigured and exaggerated legend. But the objection rests upon a very mistaken view of the divine economy here. Elijah might, not because he practised the merited punishments on the priests, inasmuch as these had persecuted the servants of the true God, and at their instigation queen Jezebel had caused them to be put to death by hundreds on account of religion, but because of the divine right of the theocracy, which

prohibited idolatry on pain of death (Deut. xvii. 2—5; xiii. 13—15, etc.) And that the punishment was not too severe is shewn by Michaelis, looking at the moral evil and corruption of idolatry. But, besides this, idolatry and seduction to the service of idols, as a practical denial of the Lord as the only true God, required to be punished with extermination, if the object of the institution of a divine revelation was to be attained.* To infer from this, however, as Bayle and others have done, that the bloody persecution of heretics is authorised, completely overlooks the difference between idolaters and Christian heretics, and confounds the New Testament evangelical position with the Old Testament legal point of view, for which Christ rebuked his disciples (Luke ix. 55, etc.)

CHAPTER XIX.

“And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.”—Ver. 11, 12.

STORM, earthquake, and fire are symbols of the divine punishment, exterminating the ungodly (Ps. xviii. 8, etc.: Isa. xiii. 13; xxix. 6; xxx. 30: Sir. 39, 28, etc.) Not in these Jehovah appears, but in the sound of a gentle blowing or soft murmur: the sign of the nearness of God (Job iv. 16), which is the love that endures the sinner with sparing mildness, with patience and long-suffering, and delays the punishment as long as mercy is possible.

* Keil, Comm. *in loco*.

CHAPTER XX.

the prophet departed, and waited for the king by the way, guised himself with ashes upon his face.”—Ver. 38.

difficult to conceive how the prophet could se himself by spreading ashes over his face, as ext imports. But it would be a very easy : for a transcriber to mistake *aphad*, a *fillet* or *ge*, for *aphar*, *dust*, the former of which was oly the original reading. Montanus and Hou- : have so rendered the text, and they are sup- by the Vatican copy of the LXX. and the 20.

CHAPTER XXI.

l Naboth said to Ahab, The Lord forbid it me, that I give the inheritance of my fathers unto thee.”—Ver. 3.

persons have found it difficult to justify the et of Naboth on this occasion, considering all rcumstances of the case, as far as they are sted in the narrative of the sacred historian. is determination will appear perfectly just, it is recollected, that under the Mosaic law ord had commanded that no inheritance should ut of the family or tribe to which it was ally given (Lev. xxv. 23, etc.) Our translation be improved, however, if it were rendered —“ And Naboth said to Ahab, The Lord HATH len to me my giving the inheritance of my s unto thee.”

CHAPTER XXII.

m the king of Israel gathered the prophets together, about undred men, and said unto them, Shall I go against .-Gilead to battle, or shall I forbear? And they said,

Go up ; for the Lord shall deliver it into the hand of the king."
—Ver. 6.

THESE prophets were neither the four hundred prophets of the groves, who did not appear before Elijah on Carmel, nor the prophets of Baal (ch. xviii. 19) as many old expositors thought, for by these Ahab could not enquire *at the word of Jehovah* (ver. 5). They were *prophetæ vitulorum*, that is, prophets of the kingdom of Israel who complied with the calf-worship—gave themselves out as the prophets of Jehovah, worshipped under the symbol of the calves, and came forward, therefore, of their own accord, without a divine call, and were, if not in the pay, at least in the service, of the idolatrous king of Israel. Jehoshaphat, therefore, does not acknowledge them as the true prophets of Jehovah, and enquires if there were none such (ver. 7). Ahab then names to him Micaiah, the son of Imlah, but with the remark, that he hates him because he never predicts to him good, but only evil.*

It is worthy of remark that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The reader will observe that the word *it* is not in the original : "The Lord will deliver *it* into the hand of the king;" and the words are so artfully constructed that they may be interpreted *for* or *against* ; so that, be the event whatever it might, the *juggling prophet* could save his credit by saying he meant what had happened. Thus, then, the prophecy might have been under-

* Keil, Comm. *in loco*.

—“The Lord will deliver [Ramoath Gilead] the king’s [Ahab’s] hand;” or “The Lord deliver [Israel] into the king’s hand;” *i.e.*, into hand of the king of Syria.* And Micaiah utters these words of uncertainty in order to rile and expose them.†

And there came forth a spirit, and stood before the Lord, and will persuade him [Ahab]. And the Lord said unto him, With? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt deceive him, and prevail also: go forth, and do so. Now therefore behold, the Lord hath put a lying spirit in the mouth of all thy prophets, and the Lord hath spoken evil concerning —Ver. 21—23.

There is considerable difficulty in this passage, here is, consequently, a great diversity amongst scholars and commentators in their attempts to interpret it. We cannot detail the views taken of it, but must satisfy ourselves with noting that Scott is nearest the truth, we believe. He says, “In order to leave Ahab without excuse, and to give a warning lesson to others in future ages, Micaiah *states his vision*; but in it truths rather than facts are revealed. The prophet himself states that he is relating what he *saw* (ver. 19) *in vision*; and, as all observes,‡ the symbolic form of the vision is a subjective arbitrary embellishment of the prophet, which the rationalists will have it, but a simple representation of the spiritually real vision, in which the truth was revealed to the prophet, that the prophecy given to the calf-prophets was given by a lying spirit to deceive Ahab. What the prophets see in these visions are symbolical of certain facts and truths,

* Dr. A. Clarke, *in loco*.

† Barrett, “Synops. Crit.,” vol. ii. p. 866.

‡ Comment. *in loco*.

which bear some analogy or correspondence to them. Micaiah had, in spirit or in vision, seen the Lord sitting on His heavenly throne, surrounded by the heavenly hosts on both sides, and asking, Who will seduce Ahab to go to the battle against Ramoth-Gilead, that he may fall there? After one had proposed this counsel and another that, the Spirit of prophecy came forward with the proposal to seduce Ahab, as a lying spirit in the mouth of his prophets, to undertake the war. Rightly recognising this, however, says Keil, the older theologians, for the most part, erred in supposing the spirit, which as a lying spirit inspired the false prophets, to be Satan, which the Hebrew *heruach* cannot signify. It is rather the personification of the principle of prophecy, abstracted from the distinction between true and false prophecy. The supernatural influence of the lying spirit on the false prophets is so brought to view in the prophetic vision, that the spirit of prophecy presents itself as a lying spirit in the false prophets to deceive Ahab. Jehovah sends this spirit, because the seducing of Ahab is inflicted on him as a judgment of God for his unbelief. But that this lying spirit proceeded from Satan is not intimated here, because the object is only to exhibit the divine government in the deception destined for Ahab through his prophets. Besides, the old theologians did violence to the text when they explained the expressions—"Jehovah said, Who will persuade, or seduce, Ahab?" (*peteh*, to persuade or entice one to something, mostly in a bad sense, therefore to seduce); "to persuade him, thou wilt be able also; go forth, and do so" (ver. 20, 22); and "Jehovah hath put a lying spirit in the mouth of all these thy prophets" (ver. 23), by the idea, foreign to the

Scriptures, of a passive, divine permission, as and it in Theodoret and others. According to nature, God orders the evil, also, without on that ant willing or producing sin. At the root of prophetic vision lies the thought that Jehovah ordered it—that Ahab, misled by a prediction to his prophets by the lying spirit, should undertake the war, that he may therein be punished for his ungodly conduct. As he did not like to listen to the word of the Lord in the mouth of his true servant, God gave him over (Rom. i. 26, 28) in his unbelief to the influences of a multitude of lies. But that thereby human freedom is destroyed is evident from the “thou wilt persecute him;” still more from the “thou wilt also fail” (ver. 22); since the former, and still more the latter, pre-supposes the possibility of resistance to temptation on the part of man, and therefore human freedom. The reader may see more on this subject in the work of the author, who has quoted the evangelical theologians, Hengstenberg, Olshausen, Hengstenberg, and J. Müller, the last-named of whom says, “God undoubtedly exists in a living, influential relation to evil in the creature, subjecting it to His orders, and at the same time adapting His universal plan to it, directing its development, and assigning to its appearance in the world of reality the plan which eternal wisdom has provided for it;” while at the same time it leaves untouched the principle, “that the efficient causality of evil lies altogether in the creature.”

THE SECOND BOOK OF KINGS.

CHAPTER I.

“Then the king sent unto him a captain of fifty with his fifty. And he went up to him : and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.”—Ver. 9, 10.

WHEREIN, it has been asked, consisted the grievous crimes of these captains and their men (for there were three captains and their fifties sent), who merely executed the command of their master? Keil suggests two cases as conceivable: either the captains held Elijah to be no true prophet, and then their address as an insult to the prophetic office in the person of a man whom God had acknowledged by so many miracles as His servant, was an indirect insult to the Lord; or they held Elijah to be a true prophet, and then the summons to surrender himself, in order to be led bound to the king, was a direct and still more daring contempt of the prophet, as well as of the Lord his God. In either case, therefore, the punishment was just. The servants did not merely what they, as servants of the king, were bound to do, but shared in the ungodly disposition of their sovereign, and with reckless audacity insulted the Almighty God in the person of the prophet. This wicked opposition to God the Lord

is punished, and certainly not by the prophet, but by the Lord Himself, who realises the word of His servant. Whoever, therefore, adds Keil, on account of this act, charges the prophet with cruelty, does not reflect that this charge falls not on the prophet, but much rather on God the Lord. The disaster did not befall the third captain, who, with his men, obeys the king's command, and goes to the prophet; but instead of contemptuously summoning him to surrender himself a prisoner, rather bows his knee before the man of God, and begs the life of himself and his soldiers.

CHAPTER II.

“And as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head. And he turned back and looked on them, and cursed them in the name of the Lord,” etc.—Ver. 23, 24.

THE Hebrew words *norim kethenim* not only signify *little children*, but *young men* also; *kethen* being used to denote not only *little*, but *young*, in opposition to *old*; and *nor*, to denote not only a *child*, but *young man, grown to years of maturity*; thus Isaac is called *nor*, when *twenty-eight years* old; Joseph, when *thirty-nine*; and Rehoboam when *forty*. In our old English language the word *child* means a person of such an age. Shadrach, Meschach, and Abednego were doubtless *men* when they were set over the affairs of the province of Babylon, yet what they sung in the fiery furnace is called, “The song of the three *children*.”

Another thing to be remarked is, that these idolatrous young men did not merely insult Elisha, but they derided his *prophetic* character, both by the mode in which they referred to the ascent of

Elijah to heaven—"GO UP, thou bald head; GO UP, thou bald head;" that is, follow the example of your master, and ascend to heaven in our sight; and also by the use of the epithet which they applied to him—"thou BALD HEAD." For it does not appear that Elisha was at this time an *old man*; he had no doubt shaved his head either under a religious vow, or as an indication of his prophetic character, and it was no doubt with reference to this that the expression was employed.

With regard to the curse or imprecation pronounced by Elisha, the *event* shows it to have been uttered under a divine influence, and therefore does not at all involve the question of the prophet's humanity. Those persons who take one part of the narrative to suit their own purpose and reject the other because it removes the difficulty that is otherwise involved in the transaction, act a most unwise and unfair part. But did these two bears really DEVOUR the two and forty children, as some have represented? Certainly not; the supposition is not credible, and neither the original nor our translation represents this to have been the case. It is merely said, "They TARE them," which might have been done in various degrees, without depriving a single person among the forty-two of life.

CHAPTER III.

"And Elisha said . . . now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him."—Ver. 14, 15.

NUMEROUS examples of the powerful influence of music in calming and elevating the mind may be found in Bochart* and elsewhere; and it was, no

* "Hierozoikon," i. p. 461, etc.

as a means of gathering his thoughts by the
 es of music from the impression of the outer
 and repressing the life of self and of the
 to be transferred into the state of internal
 by which the spirit would be prepared to
 the divine revelation, that the prophet called
 minstrel. And when the minstrel played,
 id of the Lord came upon Elisha.*

CHAPTER IV.

there cried a certain woman of the wives of the sons of
 ets unto Elisha, saying," etc.—Ver. 1.

hence to ver. 6 of chap. viii., there is an
 t of a series of miraculous works performed
 ha, all of which fall in the reign of Jehoram,
 Israel, but are arranged, not strictly in
 logical order, but still in a certain order of

The union of the natural order with the
 logical, in which the latter has been partly
 ed to the former, and partly the natural
 lance to the succession of time, is pointed out
 absence of the form of connection proper to
 w historiography, for events succeeding each

This combination of the chronological and
 atural principle is also to be found in the
 prophets, especially in Isaiah. The cause
 peculiar phenomenon is, as Keil points out,
 e strict adherence to the chronological point
 w would necessarily have led to such a dis-
 rment of the homogeneous matter as would
 een detrimental to the general impression.

* Keil, Com. *in loco*.

CHAPTER VI.

“And there was a great famine in Samaria ; and, behold, they besieged it, until an ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver.”—Ver. 25.

THE Hebrew *rash chemor* should be—not *an ass’s head*, but *a pile of bread*.

CHAPTER VII.

“And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city (behold, they are as all the multitude of Israel that are left in it : behold, I say, they are even as all the multitude of the Israelites that are consumed); and let us send and see.”—Ver. 13.

THE exact English of the text, as we now have it, is this, “And the servant said, Let them take now five of the remaining horses, which remain in it; behold they are as all the multitude of Israel, which [*remain in it; behold they are as all the multitude of Israel which*] are consumed; and let us send and see.”

The *second set* of the textual *words* is in neither the Septuagint nor the Syriac version, and they are wanting in more than forty of the MSS. collated by Kennicott and De Rossi. In some they are left *without points*; in others, they have been *written in*, and afterwards *blotted out*; and in others, *four*, in some *five*, of the words are omitted. They stand on little authority; and the text should be read, omitting the words enclosed by brackets, as above.*

* Dr. A. Clarke, Comment. *in loco*.

CHAPTER VIII.

in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign."—Ver. 16.

Jehoshaphat reigned *twenty-five* years, and Jehoram his son reigned but *eight* (1 Kings xxii. 42; 2 Kings viii. 17; 2 Chron. xx. 31; xxi. 5), so that Jehoram could not have reigned during his father's life, his father being king *twenty* years, and *eight* years. These words are wanting in *three* of Kennicott's MSS. in the Complutensian and editions of the Septuagint, in the Peshito, in the Parisian Heptaplar Syriac, the Arabic, in many copies of the Vulgate, collated by Kennicott and De Rossi, both printed and manuscript, to which may be added two in the late Dr. A. Clark's library, one of the fourteenth, and the other of the eleventh century, and what he judges to be the princeps of the Vulgate.

CHAPTER XV.

Azariah, son of Amaziah king of Judah."—Ver. 1.

We have already noticed the confusion arising from the variation of proper names. The person here named is a king of Judah, and yet we cannot tell, as Dr. Kennicott remarks, what his real name was; at least, it would be very difficult, if we depended only on the printed Hebrew text; for there it is expressed *four* different ways in this same chapter—*Ozriah*, *Ozrihu*, *Oziah*, and *Ozihu*! The oldest Hebrew MS. happily relieves us from this difficulty, by reading truly (in ver. 1, 6, 7), *Ozihu* (*h*), where the printed text is differently corrected. This reading is called *true*, because it is

supported by the Syriac and Arabic versions, in these three verses—because the printed text itself has it so, in ver. 32 and 34 of this very chapter—because it is so expressed in the parallel place in Chronicles, and because it is (not *Azarias*, but) *Ozias*, in St. Matthew's genealogy.*

“And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.”—Ver. 30.

Here it is said that Hoshea slew Pekah, in the *twentieth* year of Jotham; and to have reigned in his stead. The *twentieth* year of Jotham was certainly the *fourth* of Ahaz. But it is said, chap. xvii. l, that in the *twelfth* year of Ahaz, Hoshea began to reign. How is this difficulty to be removed? The answer is, that the beginning of Hoshea's reign may be considered in a double respect. From the fourth of Ahaz to the twelfth, he reigned as sovereign; whereas, after the twelfth of Ahaz he was subject to the king of Assyria, and paid him tribute. See chap. xviii. 10, 11.

CHAPTER XIX.

“And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.”—Ver. 35.

In this passage, as in several others, the verb, not having a nominative, should be rendered impersonally. Thus the absurdity of *dead corpses* rising up in the morning will be avoided:—“And at the time of rising in the morning, behold they were all dead corpses.”†

* Kennicott's "Remarks," p. 140.

† For the numbers, *vide* on 1 Sam. vi. 19.

CHAPTER XX.

“And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.”—Ver. 11.

THERE is no necessity to enter into the speculations of learned men as to the precise form of the sun-dial here spoken of, and upon which the miracle, in answer to the prophet's prayer, was performed.* With regard to the miracle itself, Lobenthal, as Keil† observes, has satisfactorily proved that the text does not require the assumption of a regression of the sun, or a reversion of the rotation of the earth, as the church fathers, Ephraem the Syrian, Jacob of Edessa in Eph., Theodoret, and many others believed. It only asserts a miraculous recession of the shadow, in explanation of which we do not want the hypothesis of a rising and sinking, by means of an earthquake, of the body that cast the shadow on the steps, but only the assumption of a miraculous refraction of the sun's rays, effected by God, at the entreaty of the prophet, for which faint analogies occur in the usual course of nature; as, for example, the phenomenon quoted by all expositors, observed in the year 1703, at Metz, in Lothringen, by the prior of the monastery there, P. Romuld, and others, namely, that the shadow of a sun-dial went back an hour and a half.

CHAPTER XXI.

“And he set a graven image of the grove that he had made in the house,” etc.—Ver. 7.

It seems a strange thing for Manasseh to have made the *image* of a *grove*, and to have placed it in the house

* They may be seen in Pictorial Bible, *in loco*., etc.

† “Comment. on Kings.”

of the Lord as an object of religious worship. But the fact is that the Hebrew word *asherah*, although it sometimes denotes a *grove*, seems more frequently employed to signify *an idol*, an image carved out of wood—*Astarte*, or *Venus* (see the following verses).

“And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it to small powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove.”—Ver. 6, 7.

To bring out a grove from the house of the Lord, as Josiah, rather Hilkiah the priest by command of Josiah, is here represented to have done, seems hardly a likely thing, any more than the weaving of hangings for a grove would be. Nor is there any necessity so to read the text. The confusion has arisen from the circumstance of the Hebrew *asherah* “a grove,” being sometimes the name given to the goddess introduced into Israel by King Solomon, and by the worship of which the Israelites became so lamentably infected. She is sometimes named *Ashtaroath*, at other times *Astarte*, and again *Asherah*; and it is her image, no doubt, that is spoken of in the text; the same “graven image of the grove” which Manasseh made, and set up in the house of the Lord (chap. xxi. 7). Whenever *Asherah* is associated with Baal in the history of the Israelites, the former of these terms denotes an idol, and not a collection of trees, as it does in some passages (Deut. xii. 3, etc.)

THE FIRST BOOK OF CHRONICLES.

CHAPTER I.

HERE are many variations in the names of persons mentioned in this chapter, compared with the genealogies preserved in the book of Genesis. Several of these arise merely from the mutation of certain Hebrew letters ; others from the want of an uniform method of rendering the Hebrew by the translators ; and some others, probably, from the circumstance of the same person having two or more names ;—no uncommon thing.

CHAPTER II.

And afterward Hezron went in to the daughter of Machir father of Gilead, whom he married when he was threescore years old ; and she bare him Segub. And Segub begat Jair, who had three-and-twenty cities in the land of Gilead.”—Ver. 21, 22.

These and other passages, as the acute and ingenious author of Calmet observes,* afford an instance of conjecture, attention to which will tend to remove some of the Scripture difficulties.—Machir (grandson of Joseph) called “ Father of Gilead ” (that is, chief of that town), gave his daughter to Hezron, “ who took her ; and he was a son of sixty years (sixty years of age), and she bare him Segub : and Segub begat Jair, who had twenty-three cities in the land of Gilead ”—no doubt, the landed estate of Machir,

* “ Fragments,” No. 329.

who was so desirous of a male heir. Jair acquired a number of other cities, which made up his possessions to threescore cities: however, he as well as his posterity and their cities, instead of being reckoned to the family of *Judah*, as they ought to have been, by their *paternal* descent from Hezron, are reckoned as *sons of Machir, the father of Gilead*. Nay, more, it appears from Numb. xxxii. 41, that this very Jair, who was, in fact, the son of Segub, the son of Hezron, the son of *Judah*, is expressly said to be “the son of *Manasseh*,” because his maternal (rather his adopting) great-grandfather was Machir, the son of Manasseh, and Jair inheriting his property, was his lineal representative. So that we should never have suspected his being other than a son of Manasseh, *naturally*, had only the passage in Numbers been extant.

In like manner, Sheshan, of the tribe of Judah, gives his daughter to Jarha, an Egyptian slave (whom he liberated, no doubt, on that occasion); but the posterity of this marriage, Attai, etc., are not reckoned to Jarha, as an Egyptian, but are reckoned to Sheshan, as an Israelite; and succeeded to his estate and station in Israel. (*Vide* verse 34, etc.)

Thus, also, we read, that Mordecai adopted Esther, his niece, *he took her to himself to be a daughter*, (Heb. “*to daughter*,” as we say to take *to wife*). N.B. This being in the time of Israel’s captivity, Mordecai had no landed estate; for if he had had any, he would not have adopted a daughter, but a son. (Esther ii. 7.)

Thus, also, the daughter of Pharaoh adopted Moses: *and he was to her to be a son* (literally, *to son*,—as before). (Exod. ii. 10.)

is, also, we read (Ruth iv. 17) that Naomi had : *a son is born to Naomi* ; when indeed it is the son of Ruth, and only a distant relation, or at all, to Naomi, who was merely the wife of Elimelech, to whom Boaz was a kinsman, but not connected by consanguinity.

is, too, we read of Hiram, the artificer, that he is the son of a widow woman—*herself of the tribe of Naphtali* (1 Kings vii. 14); but *Hiram* is called (2 Chron. ii. 14) as the son of a woman *of the daughters of Dan*.

When we have a passage which includes no considerable difficulty in regard to kindred ; but which is, perhaps, to be explained upon this principle.

The reader will perceive it at once, by consulting the columns.

KINGS xxiv. 17.

At the king of Babylon Mattaniah, his [*Jehoiachin* FATHER'S BROTHER, in his stead ; and changed his name to Zedekiah."

It is it appears that Zedekiah is SON to Josiah, the father of Jehoiachin ; and, consequently, that he was UNCLE to Jehoiachin.

2 CHRON. xxxvi. 9, 10.

"Jehoiachin reigned three months and ten days in Jerusalem, and when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the Lord ; and made Zedekiah, HIS BROTHER, king over Judah and Jerusalem."

Jeremiah i. 2, 3.

In the days of Jehoiakim, king of Judah, unto the end of the year of Zedekiah the king of Judah." Jer. xxxvii. 1 : "And Zedekiah, the son of Jehoiakim, reigned."

1 CHRON. iii. 16.

"And the sons of Jehoiakim were, Jeconiah his son, *Zedekiah* HIS SON."

By this it appears that Zedekiah was SON to Jehoiakim.

Why is this ? Zedekiah is, in Kings, "the son of Josiah ;" in Chronicles he is "the son of Jehoiakim!"

. . . . By way of answer, Observe (1) the word *dodu*, rendered “father’s brother,” that is, *uncle*, Kings, bears also the sense of *favourite*, or one preferred, selected from among many; and this may be the import of the passage, “And the king of Babylon made Mattaniah *his favourite*—king.” (Zedekiah was son, by natural issue, of Jehoiachin whereby he was grandson to Josiah: but, might not his grandfather *adopt him* as his son? We find Jacob doing this very thing to Ephraim and Manasseh, the sons of Joseph; “as Reuben and Simeon they shall be mine:” and they, accordingly, were always reckoned among the sons of Jacob. In the same manner, if Josiah adopted Zedekiah, his grandson to be his own son, then would this young prince be reckoned to him, and both places of Scripture would be correct—as well that which calls him son of his natural father, Jehoiachin, as that which calls him son of his adopted father, Josiah. That this might easily be the fact appears by the dates: for Josiah was killed *ante* A.D. 606, at which time Zedekiah was eight or nine years old; he being made king *ante* A.D. 594, when he was twenty-one. Thus the whole difficulty, which has greatly perplexed critics, once vanishes.

It should seem, then, that in any of the instances above quoted, the party might be described very justly, yet very contradictorily,—as thus,

1. Jair was the son of Manassehbut,
2. Jair was begotten by Judah.

1. Attai was son of Sheshanbut,
2. Attai was begotten by Jarha.

1. Esther was daughter of Mordecaibut,
2. Esther was begotten by Abihail.

1. Moses was the son of Pharaoh's daughter..but,
2. Moses was begotten by Amram.

1. Obed was the son of Naomibut,
2. Obed was the child of Ruth. .

1. Hiram was of the tribe of Naphthali.....but,
2. Hiram was of the tribe of Dan.

1. Zedekiah was son to Josiahbut,
2. Zedekiah was son to Jehoiachin.

This kind of double parentage is perplexing to as we have no custom analogous to it; and sibly it might be somewhat intricate where it s practised : however, it occurs elsewhere, besides Scripture.

CHAPTER XIX.

So they hired thirty and two thousand chariots, and the king Maachah and his people," etc.—Ver. 7.

A parallel passage, 2 Sam. x. 6, mentions thirty- thousand soldiers, exclusive of the thousand sent to the king of Maachah ; but of *chariots* or cavalry mention is made ; besides which, the number of chariots here given is utterly incredible. It should be remarked, therefore, that the word *rechab* denotes only a *chariot* but also a *rider* (Isa. xxi. 7), and in this sense it is probably employed in the above stated text ; or rather, in a collective sense—*cavalry*. So, it will make the number of troops agree exactly with the statement in Samuel.

THE SECOND BOOK OF CHRONICLES.

CHAPTER IV.

“And under it [the molten sea] was the similitude of oxen.”
—Ver. 3.

IN the parallel passage, 1 Kings vii. 24, instead of *bekirim*, *oxen*, we have *pekoim*, *knops*, in the form of *colocynths*, which is supposed by able critics to be the reading that ought to be received here ; the one word having been mistaken for the other. Houbigant, however, contends that the words in both places are right, but that *beker* does not signify an *ox* here, but a large kind of *grape*, according to its meaning in Arabic. But this is contested by Dr. A. Clarke, who states that *beker*, or *bekereth*, has no such meaning in Arabic, though the phrase *ain albekar*, or *ox-eye*, signifies a species of black grape. Houbigant's criticism, therefore, must be abandoned, and a change of letters in the passage be admitted.

“And it received and held three thousand baths.”—Ver. 5.

This molten sea is said, in 1 Kings vii. 26, to have held but *two* thousand baths ; and various solutions have been offered of the difficulty involved in the variation. Our limits will not permit us to enumerate these, nor is it at all necessary that we should do so. From ch. iii. 3, it is evident that the cubit in use at the time the books of Chronicles were written differed from that used in the time of Moses,

it is extremely probable that a similar alteration had been made in measures of capacity, so two thousand of the old baths might have equal to three thousand of those used after the ivity.

CHAPTER VI.

mon's prayer at the dedication of the temple.—Ver. 12—42.

RE are some remarkable variations in this, as recorded here and in 1 Kings, ch. viii. the method of accounting for them adopted by Baruh seems very plausible. He conceives as it was an extempore public speech or oration, wards committed to writing from recollection, probable that several copies were made by the es, differing in some particulars from one another, gh agreeing in essentials, and in general, in the tical words: the copy recorded by the author of gs might be the only one known to him, or it it be then deemed the most authentic. But the or of Chronicles, being possessed of another, thought fit to insert it entire, not with any tion of depreciating or correcting the former, but to preserve so valuable a fragment, especially as it coincided, in a great measure, with his ral plan; being thereby furnished with ample er to illustrate and explain the copy registered he book of Kings. It may be well to observe, ie same writer suggests, that ver. 13, in 2 Chron. s no part of the prayer, but only an explanatory nthesis, to describe the place on which Solomon l when he uttered it.

CHAPTER XXVIII.

“And Tiglath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.”—Ver. 20.

THIS has been thought to contradict 2 Kings xvi. 9; but it has been from a want of attention to the scope of the writer. Tiglath-pilneser did assist Ahaz against the king of Syria; but this did little service to the king of Israel: he did not assist him to recover the cities which had been taken from him by the Philistines, nor did he lend him any forces to join to his own. On the contrary, he rather weakened him, by exhausting his treasury, and destroying Samaria, by which the way was opened to spoil the country more easily in the next reign.

WE have passed over many passages in the two books of Chronicles, which differ more or less from the parallel passages in Samuel and the Kings, because we could have done little more than remark on each of them, either that one person bore more than one name, under which he is spoken of by the different writers; that our translators have not always translated the Hebrew letters uniformly into English; that there were some dialectical variations among the Hebrews, which are preserved in these books; or that some slight corruptions have crept into them during the process of repeated transcription, since they were originally published. These considerations we can as well suggest once for all, as we could have done it upon every passage where it would be called for.

On several passages we have shewn that the

nts in the books of Chronicles were intended supplemental to those in the preceding books, eir name in the Septuagint translation indi-;* and the diligent student of the Bible will it advantageous to institute a close collation ese books with Samuel and the Kings, through-

[ΑΠΑΛΕΙΠΟΜΕΝΩΝ *of things omitted*; that is, in the part of the sacred history.

THE BOOK OF EZRA.

CHAPTER II.

“The whole congregation together was forty and two thousand three hundred and threescore.”—Ver. 64.

THOUGH the sum total, both here and in Nehemiah, is equal, namely, forty-two thousand three hundred and sixty, yet the particulars reckoned up, make only twenty-nine thousand eight hundred and eighteen in Ezra, and thirty-one thousand and eighty-nine in Nehemiah; and we find that Nehemiah mentions one thousand seven hundred and sixty-five persons which are not in Ezra, and Ezra has four hundred and ninety-four not mentioned in Nehemiah. This last circumstance, which has seemed to render all hope of reconciling them impossible, Mr. Alting thinks is the very point by which they may be reconciled; for if we add Ezra's *surplus* to the *sum* in Nehemiah, and Nehemiah's *surplus* to the *number* in Ezra, they will both amount to thirty-one thousand five hundred and eighty-three; which, subtracted from forty-two thousand three hundred and sixty, leaves a deficiency of ten thousand seven hundred and seventy-seven, which are not named, because they did not belong to the tribes of Judah and Benjamin, or to the priests, but to the other Israelitish tribes.*

* See “Comprehensive Bible,” *in loco*.

THE POETICAL BOOKS.

comprehend under this head what the Jews ded in the *Hagiographa*, that is, Holy writings; viz., Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon. They are, to a considerable extent, composed in measured sentences, have other characteristics of poetical composition. They stand in the English Bible between historical and the prophetical books; but the included in the *Hagiographa*, in addition to books we have named, Ruth, Jeremiah's Lamentations, Esther, Daniel, Ezra, Nehemiah, and the books of Chronicles, which formed but one book, I also Ezra and Nehemiah.

The classification we have adopted is purely arbitrary, and has been made for convenience, chiefly. The writings of the prophets are, in many parts, of wholly poetic character, examples of which have been given in treating of the beauties of the poetical writings;* but there is much of prose, in the prophetic and hortatory discourses intermixed with prophecies, to which the poetry is almost wholly annexed. We could not well have comprised the poetical books, therefore, under the title of poetic writings; to have done which, moreover, would have been to suppress their distinctive appellation.

* Vol. i. pp. 183—222, and pp. 227—267.

THE BOOK OF JOB.

A KEY to the meaning of many passages, as also to the scope or purpose of many of the discourses in this book, will be found, if it be borne in mind that it was written, as is proved by internal evidence,* during the interval that elapsed between the rebellion under Nimrod and the call of Abraham, when the whole of the human family, with but a few exceptions, as it would appear, were given up to idolatry, and the pious worshippers of the only true God regarded any marked suffering or affliction happening to one of their number as evidence or proof of some heinous and secret sin, or hypocrisy. It is plainly seen that this thought pervades the conversations and addresses of both Job and his friends, who were alike perplexed to comprehend the course of Divine Providence, which occasionally permits the wicked to flourish and prosper exceedingly, while the devout and faithful servants of God are cast down and afflicted. Job preserved his integrity, upon the whole; but the perplexity in which he was involved in attempting to reconcile the peculiar aspect of the Divine Providence under which he suffered sometimes caused him to utter very bitter complaints, and even to accuse his Maker of unjust dealing with him. The

* A summary of the arguments in proof of this may be seen in Mr. Townsend's "Scripture Communion with God," vol. i., pp. 131—134.

ousness of his own rectitude, and the ended views he entertained of the divine persons, bore him up, however, in the main, and led him to exhibit, upon the whole, that wonderful patience in submitting to what he could not comprehend, which has made him an example to God's suffering people throughout all ages (James v. 11).

CHAPTER I.

said, It may be that my sons have sinned, and cursed their hearts."—Ver. 5.

MURST and Lee translate, "Have blessed the gods in their hearts." Wemyss, with Dathe, the expression general, "They have offended in their hearts." The word *Elohim* is often used to false gods, and the Hebrew may mean as in the English version, "cursed God," or, "blessed the gods." But, as Mr. Townsend says, it is a matter of indifference which rendering is adopted; for he who blesses the true God is said to curse idols, and he who blesses an idol may be said to curse in his heart the true God.

CHAPTER II.

Then said his wife unto him, Dost thou still retain thine faith? Curse God and die."—Ver. 9.

REGARDING at the piety and practice of Job, punctually performing his religious duties, as well as leading a blameless life, it is difficult to conceive of his having a wife and the mother of his children, who would so readily advise him, when suffering so intensely, as to "curse God and die." The thought is repugnant to our moral sense, and we feel that

although such a thing is possible, it is hardly probable, and we hence look for some solution of difficulty. Dr. Lee says that the word *berech* signifies *to curse*. It is, on the other hand, used to denote *blessing*; but Robertson (Heb. Dict.) says as the Hebrews accounted the cursing of God horrid a thing, they used this same word (as in chap. i.), because they would not express it by a proper word. As a verb, it seems first to have been applied to camels, when kneeling down to receive their burdens; and hence the idea of submission in kneeling, for the purpose of receiving something from a superior; and hence, also, receiving a blessing, and actively giving or bestowing. It also to ask or receive a blessing on departure. Townsend thinks that as imposing a burden seems to be connected with the primitive meaning of the word, it may be taken in the sense of oppression or affliction, and, actively, treating or considering another as the author of it; and we believe this is the best sense that can be imputed to it. Job's wife witnessed his affliction, and perhaps thus early in his heavy trials, his perplexities account for them—the prevalent idea then seems to be, as we gather from all the reasonings of Job and his friends, that affliction was the consequence of personal sin, especially of hypocrisy. Why remonstrates with him, and, in effect, says, Why perplex thyself as to the especial reason cause of these afflictions? Submit thyself to God, accept them as an affliction from the hand of God, of which thou shalt never, perhaps, discover the reason—submit thyself to Him thus, and die.

CHAPTER III.

"Let them curse it that curse the day, who are ready to raise up their mourning" [margin, *a leviathan*].—Ver. 8.

THIS translation is scarcely intelligible; nor is the original free from obscurity. Schultens, Rosenmüller, and after them Dr. Good, have laboured much to make it plain. They think the custom of *sojourners*, who had *execrations* for peoples, places, things, days, etc., is here referred to; such as Balaam, Elymas, and many others were: but, as Dr. Clarke suggests, it cannot be thought that a man who knew the Divine Being, and His sole government of the world, so well as Job did, would make such an allusion. He must have known that such *persons* and their *pretensions* were impostors and execrable vanities. The Doctor gives the following translation and paraphrase of the words, which closely resemble the sense given in Coverdale's Bible:—"Let them curse it who detest the day; them who are ready to raise up the leviathan." That is, Let them curse my birthday who hate daylight, such as adulterers, murderers, thieves, and banditti, for whose practices the *night* is more convenient: and let them curse it, who being, like me, *weary of life*, are desperate enough to provoke the leviathan, the crocodile, to tear them to pieces. By *leviathan* some understand the greatest and most *imminent dangers*; and others, among whom is Dr. Lee, the *devil*, whom the enchanters are desperate enough to attempt to raise by their incantations.

It must be confessed that this attempt to remove the obscurity in which the text is involved is not very satisfactory. It is forced and unnatural. The

idea of those who are weary of life invoking the crocodile to tear them to pieces can hardly be accepted as probable. Mr. Townsend* has, we think, a much more probable conjecture, and certainly the best one we can suggest or elsewhere find. In Psalm lxxiv. 14, he observes, "leviathan" denotes Egypt, and in Isaiah xxvii. 1, Babylon; that is, in these two passages the word denotes the existing idolatrous power that persecuted the Church of God; and he thinks that the singularly emphatical and metaphorical language of this chapter renders it more than probable that while allusion is constantly made to the inhabitant of the ocean, the same kind of idolatrous persecuting power is described under the figure by which it is described in Ps. lxxiv. and Isa. xli. As it was usual, he observes, to represent the enemies of the Church of God under the emblems of lions and other wild beasts, so is the general enemy, a persecuting idolatry, there represented under the emblem of the crocodile. Hence, he argues, that the passage refers to the idolatrous persecuting power which was afflicting the Church of God, between the commencement of the empire of the first Ninus, or Nimrod, and the call of Abraham. The allusion of Job, in this view, is to the too late repentance of those who cursed the day when they gave their assistance to the forming and consolidating of Nimrod's empire; and the general meaning of the passage will be, Let my own religious friends curse the day of my birth; and the particular verbal meaning is best expressed in our authorised version, or with a slight and justifiable alteration, "Let them curse it [the day of my birth]."

* "Scriptural Communion with God," in loco.

that curse the day when they were ready [or willing, or prepared] to raise up [that which is now the cause of] their mourning;" or, according to the margin, to raise up the leviathan, the idolatrous persecuting power that is now afflicting the churches, the patriarchal families, which constitute the true Church of God.

CHAPTER V.

"But he saveth the poor from the sword, from their mouth, and from the hand of the mighty."—Ver. 15.

To avoid the harsh construction of this verse, Dr. A. Clarke translates, upon the authority of eleven MSS. and four of the ancient versions, as follows:—

He saveth from the sword of their mouth;
The poor from the hand of the mighty.

Or thus—

He saveth from the sword of their mouth:
And with a strong hand the impoverished.

CHAPTER VI.

"To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty."—Ver. 14.

THIS is much better translated by Mr. Good, according to the reading of thirty-two of Kennicott and De Rossi's MSS.—

"Shame to the man who despiseth his friend;
He indeed hath departed from the fear of the Almighty."

CHAPTER XIX.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God."—Ver. 25, 26.

THIS passage, though difficult in its construction, has ever been cherished by the Church as the earliest undoubted expression of a belief in the incarnation of the Son of God after the promise to Eve, and of the resurrection of the body from the grave; but various attempts have been made to set aside this interpretation, and to make it only a declaration of Job's belief, expressed in Oriental style, that God would, at the last, redeem him from all his affliction, and that his flesh—that is, his person—would again move about upon the earth after the usual manner; an extremely far-fetched and forced interpretation, which would not have been attempted had it not been to serve a purpose. Pfeiffer has a dissertation on the passage, in which he shows (1) that the office of *gael*, redeemer, can only be appropriately applied to God the Son, as man's *kinsman*, in his human nature; (2) that whenever *gael*, or any of its derivatives, is applied to God, it is always to be understood of the Second Person of the Trinity; (3) that the work of redemption is peculiarly ascribed to Christ; (4) that Job's redeemer is described as being God-Man (*the anthropos*); for that the word *chi*, living, which is applied by way of distinction to God, shows him to be God, and that the expression, "He shall stand upon the earth," implies that He shall be manifested, and therefore that He is Man. For the general arguments of those who refer the passage to the doctrine of the incarnation, and the resurrection of the dead, the student may consult Poole's Synopsis, Pearson on the Creed, Faber on the Three Dispensations, Dr. Lee's Job, and Dr. Pye Smith's *Scripture Testimony to the Messiah*, the latter of whom thus translates it—

I surely do know my REDEEMER, the LIVING ONE ;
 And He, the LAST, will arise over the dust.
 And after the disease has cut down my skin,
 Even from my flesh I shall see God.

CHAPTER XXII.

‘He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.’—Ver. 30.

One can read this verse, as it stands in the English Bible, and understand it. What is “the island of the innocent,” and where is it? Not in this world, surely; but it is of this world and of the men in it that Eliphaz is speaking. Nor is the marginal reading any better—“The innocent shall deliver the island.” Here are still the “innocent,” and the “island.” Many of the translators are as much at fault as the commentators. The word rendered island is *ai*, which the English translators, with others, have taken as the singular of *ajim*, islands; but Schultens finds several other and more intelligible meanings for the word; and Lee takes it for the particle *a*, usually pointed *ai*, in an indefinite sense, *whosoever*, and the verb, *jemelet*, personally, and to be translated passively, in which case the same word in the next clause, in *niphal* will afford a good explanation of it. His version of the verse is, “Whoso is pure, him shall God deliver; yea, thou shalt be delivered by the cleanness of thine hands.” No doubt the passage is very obscure, and we ought not to *insist* upon any particular translation of the words. Parkhurst, taking *ai* to denote a settlement, or an habitation, in Ezek. xxvi. 18, renders the first clause of the verse, “He [God] shall deliver the habitation of the innocent,” which is, *after all*, perhaps, as good as *as can have, and is closer to the Hebrew than Lee’s*.

THE BOOK OF PSALMS.

PSALM I.

THERE is great probability in the opinion of those who suppose, with Calvin, that this Psalm, found somewhere else, was placed by him who collected the Psalms as an introduction to the whole. Basil calls it a “short preface” to the Psalms, and this view is of great antiquity, says Hengstenberg, may be gathered from Acts xiii. 33, where Paul, according to the correct text, as is agreed by the most approved critics,* quotes as the first Psalm that which, in our collection, occupies the second place. If the first were considered as only a sort of preface, the numbering consequently would take its commencement at the one following, as, indeed, is the case in some manuscripts. And the matter of the first Psalm is admirably suited to this application of it, for, along with its admonitory tendency, the consolatory is also brought prominently out. In the latter respect, it may be regarded as, in fact, a short compendium of the main subject of the Psalms.

PSALM XIX.

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.”
Ver. 7.

MANY expositors, perplexed by the declarations

* *Erasmus, Mill, Bengel, Griesbach, etc.*

† *Hengstenberg*

the Apostle concerning the law, in the Epistle to the Romans and elsewhere, would understand by *Torah*, here, the gospel, or the whole idea of religion, the original meaning of the word being *instruction*. But this notion, as Hengstenberg observes, is altogether untenable. *Torah*, although certainly it meant instruction generally, is always employed in the existing usage, which was formed under the influence of the Pentateuch, of that instruction only, which stands in commands; it always means *law*, not excepting Isa. i. 10; viii. 16. But even if its meaning were doubtful, he adds, the synonyms would be sufficient to remove all doubt. The difficulty is set aside by the remark, that David only speaks of what the law is for those who, like himself, are in a state of grace, and in whom, consequently, the inmost disposition of the heart coincides with the law, of that, therefore, which theologians call the third use of the law, or its use to the regenerate. In this respect, it is a source of internal joy, that he has in the law a pure mirror of divine holiness, a sure directory for his actions. Paul, on the other hand, has to do with the relation of the law to the fleshly, those sold under sin.

PSALM XLIX.

“Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about!”—Ver. 5.

TAKING the Hebrew word *akebi*, which we render *my heels*, as the contracted plural of *akebim*, *supplanters*, Dr. Kennicott translates the passage—

“Wherefore should I fear in the days of evil?
Though surrounded by the wickedness of my enemies.”

PSALM LXII.

“ God hath spoken once ; twice have I heard this, that power belongeth unto God. Also unto thee, O LORD, belongeth mercy : for thou renderest to every man according to his work.”—Ver. 11, 12.

EXCEPT some of the ancient versions, almost every version, translation, and commentary, says Dr. A. Clarke, has missed the sense and meaning of this verse. Of the former verse the doctor offers the following translation : “ Once hath God spoken ; these two things have I heard.” But what are the two things the Psalmist had heard ? (1.) *Ki oz lealehim*, “ That strength is the Lord’s ;” that is, He is *the origin of power*. (2.) *Velech adonichesed*, “ and to thee, Lord, is mercy ;” that is, He is the *Fountain of mercy*. These, then, are the *two* grand truths that the *law*, yea, the whole *revelation* of God, declare through every page. He is the *Almighty*—He is the *most merciful* ; and hence the inference, the powerful, just, and holy God, the most merciful and compassionate Lord, *will by and bye judge the world*, and *will render to man according to his works*. How this beautiful meaning, adds the doctor, should have been unseen by almost every interpreter is hard to say ; but these verses contain one of the most instructive truths in the Bible.

PSALM LXVIII.

“ Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.”—Ver. 13.

SEE vol. ii. pp. 197, 198.

BIBLICAL HELPS FOR ENGLISH READERS.

X.

SCRIPTURE DIFFICULTIES
EXAMINED.

THE POETIC AND PROPHETIC BOOKS
AND THE GOSPELS.

BY
WILLIAM CARPENTER,

AUTHOR OF A POPULAR INTRODUCTION TO THE STUDY OF THE SCRIPTURES;
A HARMONY OF THE GOSPELS; THE ABRIDGMENT OF CALMET'S DICTIONARY
OF THE BIBLE; AND OTHER WORKS ON BIBLICAL CRITICISM AND
INTERPRETATION.

Many and painful are the researches, usually necessary to be made for settling these difficulties. Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. Hence the odds must ever be against us; and we must be content with those for our friends who have honesty and erudition, candour and patience, to study both sides of the question.—BISHOP HORNE.

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NOTICE.

The Reader will find that each volume after the first has a double paging, the top series of figures being limited to the individual volume, the bottom one running on through each four volumes, which will thus ultimately form one, with a continuous paging, and new title-pages and contents. Thus each subject is completed in a single volume, but the whole of the twelve volumes will be so arranged as to form an unbroken work, in three thick volumes—AN INTRODUCTION TO THE STUDY OF THE ENGLISH BIBLE.

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 3. THE BEAUTIES AND PECULIARITIES OF STYLE IN THE BIBLE.
 4. MODERN INFIDELITY AND BIBLIOPHOBIA.
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 7. SCRIPTURE DIFFICULTIES, REAL AND IMAGINARY.
 8. AN EXAMINATION OF SCRIPTURE DIFFICULTIES ; The Pentateuch.
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Histories.
 10. _____ The Poetic and
Prophetic Books and the Gospels.
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Vol. XI., AN EXAMINATION OF SCRIPTURE DIFFICULTIES ; THE COMPLETION OF THE GOSPELS, will be published on the 1st of September, and the succeeding volume, on the 1st of October.

Titles, Contents, and Indexes to the entire work will follow, and will supersede the Title and Contents to each separate volume.

In addition to what is there written, we may observe that the Hebrew word *shopetim*, here rendered '*pots*, may mean the long, parallel fissures in the rocks, or deep valleys and glens, with opposite and corresponding parts ; or subterraneous passages, which resemble works of art from the order of their arrangement, in either of which discomfited troops might hide themselves. The sense of this very difficult passage will then be : " Though ye have been forced to seek shelter among the rocks, and have been polluted with smoke and dirt ; yet ye shall soon assume the splendiddness of victory and triumph ; ye shall resemble, not only the gay appearance of the Assyrian banners, but the gorgeous, out-spread wings of the dove that are displayed on them." This interpretation will appear the more probable, if it be considered that the Jews, when they formed any grand procession for the purpose of celebrating victory or offering praises and thanksgivings to God, were clothed in white.

PSALM LXIX.

" They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink. Let their table become a snare before them and a trap. Let their eyes be darkened, that they see not ; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate ; and let none dwell in their tents. . . . Add iniquity unto their iniquity : and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous."—Ver. 21—28.

THIS is one of the psalms that have been scoffingly called "cursing psalms," and which have been declared to be in opposition to all our ideas, not only of the Divine goodness and mercy, but of those

traits of benevolence and charity which are the characteristics of all good men. That the interpretation which this implies is a false one is certain from the fact that this psalm is expressly appropriated by our Saviour as a prophecy of the extremity of his sufferings, and of the derision to which, in that extremity, he should become subject. And it is reasonable to infer that if there is nothing incompatible with all proper views of the Divine Being, and all proper conduct and disposition in His people in this psalm, so there is nothing incompatible with them in those other psalms in which similar expressions occur. As to the precise import of such expressions as those in the text, it has been observed that they are to be considered not as prayers but as predictions, the imperative mood being put for the future tense, agreeably to the known idiom of the Hebrew language (see Gen. xx. 7; xlii. 18; xlv. 18; Isa. vi. 10; Jer. i. 10), and shown to be so by the future being used in other parts of the prediction, as in Ps. xxviii. 4, 5. This idiom is more natural in prediction than in other kinds of composition, because it is the immediate result of combining idioms common in the prophetic style. Again, as the prophets are often commanded to do a thing, when it is only intended that they should foretell it, so they often foretell a thing by commanding it to be done (Isa. vi. 10; xlvii. 1, etc.); and they often express their predictions in an address to God (Isa. ix. 3), and the union of the two idioms gives them the appearance of imprecations. Of all those tremendous imprecations which appear in the English version of Deut. xxvii. 15 — 26, there is not one authorised by the original. The Hebrew texts express no kind of wish, but are only

so many enunciations of the displeasure of God against those who either were, or might be, guilty of the sins there mentioned, and of the judgments they must expect to have inflicted on them, unless prevented by a timely and sincere repentance. The text should, therefore, be rendered, "cursed they," or "cursed *are* they," and not "cursed *be* they," in the sense of "*Let them be* cursed"; the word *be*, though inserted in our translation, having nothing answerable to it in the Hebrew. So, also, in Ps. lv. 15, the English version reads, "Let death seize upon them, and let them go down quick into hell"; where we have a horrid curse, instead of a prophecy. The Chaldee paraphrase interprets the psalm as a prophecy of the untimely fate of Ahi-thophel, which it most likely is. But however that may be, the original is by no means properly rendered as we have it. The Septuagint has it, "Let death come upon them; let them go down alive to the mansions of the grave"; but it would be much more correct if translated, "Death will suddenly seize upon them; alive (that is, in their full strength and vigour) they will go down into hades" (*sheol*), or the state of the dead. The supposed imprecations in Ps. cix. are shown to arise out of a misinterpretation of its meaning (see p. 130). Thus the "cursing psalms," are found to be not only free from the imputation which militates against their inspiration, but to be actually inspired predictions of things to come.*

* See Gerard's "Institutes," p. 448; Bishop Horsley's "Psalms;" Randolph's "View of our Saviour's Ministry," vol. ii. p. 315; and Green's *Translation of the Psalms*.

PSALM LXXIII.

“Therefore his people return hither : and waters of a full cup are wrung out to them.”—Ver. 10.

THERE are very few verses in the Bible, says Dr. A. Clarke, that have been more variously translated than this; and, like the man in the fable, they have blown the *hot* to *cool* it, and the *cold* to *warm* it. It has been translated, “Therefore God’s people fall off to them; and thence they reap no small advantage:” and, “Therefore, let his people come before them; and waters in full measure would be wrung out from them.” That is, should God’s people come before them, they would squeeze them to the utmost; they would wring out all the juice in their bodies. The Chaldee has, “Therefore are they turned against the people of the Lord, that they may bruise and beat them with mallets; that they may pour out to them abundance of tears.” The Vulgate, “Therefore shall my people return here, and days of abundance shall be found by them.” The Septuagint is the same. The Ethiopic, Arabic, and Syriac nearly the same. After having noticed these various renderings, Dr. Clarke gives his own sense of the passage thus:—The Hebrew text is—“Therefore shall my people be converted, where they shall find abundance of waters;” that is, the people, seeing the iniquity of the Babylonians, and feeling their oppressive hand, shall be converted to me; and I will bring them to their own land, where they shall find an abundance of all the necessities of life. This is believed to be the meaning; and thus we find their afflictions were sanctified to them; for they obliged them to return to God, and then God caused them to return to their own land.

PSALM XCIII.

"The world also is stablished, that it cannot be moved."—
Ver. 1.

It might have been supposed that no person reading the Bible with the ordinary lights of intelligence and experience, would find a cause of stumbling in such an expression as this. It is otherwise, however. The author of the "Mosaic Cosmogony," in "Essays and Reviews," finds in this and similar passages in the poetical parts of the Bible proof that "the Hebrew records, the basis of religious truth, manifestly countenance the opinion of the earth's immobility."* According to this mode of interpretation, says Professor McCaul, it can be proved that the Hebrews also held that a pious man was an immoveable fixture; for it is said (Prov. x. 30), "the righteous shall never be moved"—the same word in Hebrew. But, he adds, the objection rests on simple ignorance of the Hebrew word translated "moved" (*muth*), which signifies, as Gesenius says, "to waver, to shake, to totter"; and, therefore, it is applied to the feet of one in motion, in Ps. xvii. 5, "Hold up my goings in thy paths, that my footsteps slip not;" or, as the margin has it, "be not moved." Can any one be found so silly, asks the Professor, as to suppose that David prayed that his feet might be immoveably fixed? The whole prayer implies motion, walking in the Lord's ways; and the latter part of the petition is that his feet might not "totter," that he might not stumble. So far, therefore, are the passages referred to from declaring that the earth is immoveable, that they necessarily imply its motion. "The world is established that it cannot totter," not even in that

* "Essays and Reviews," p. 208.

velocity of motion with which it compasses the sun. A totter, a slip, would be of dreadful consequence to its inhabitants; but the Lord has so arranged and steadied its motions that no *totter* is possible. The wonderful mode of its suspension in space, as well as that of the heavenly bodies, as necessarily implied in the Scriptural doctrine of an ethereal expanse, is also beautifully expressed in Job xxvi. 7: "He stretcheth out the north over the empty space, he hangeth the earth upon nothing." To infer that Scripture teaches the immobility of the earth, because it speaks of sunrise and sunset, is just as fair as to attribute the same error to the compilers of almanacks and astronomical tables, or to scientific men in their common *parlance*. There are certain popular phrases which no universality of science will ever banish from general use. To the end of time the most scientific of men will continue to speak of sunrise and sunset—the sun passing the meridian, or sinking below the horizon; and he who would try to substitute a more exact phraseology would be regarded as more of a pedant than a philosopher.*

PSALM CIX.

"Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul."—Ver. 20.

THIS verse, properly translated, becomes, as Dr. A. Clarke suggests, a key to the meaning of all that precedes it, and will relieve us from those difficulties which have resulted from construing the imprecations of verses 6—19, as being those of the Psalmist with reference to his enemies. The 20th verse, fairly interpreted, reads thus:—"This is the work of my adversaries before the Lord; and of

* "Aids to Faith," p. 219.

those who speak evil against my soul," or *life*. That is, all that is said from the 6th verse to the 20th are the evil words and imprecations of my enemies against my soul, labouring to set the Lord, by imprecations, against me, that their curses may take effect. We cannot omit to copy the Doctor's closing remarks on this interpretation of the passage. "Surely," he observes, "the curses contained in it are more like those which proceed from the mouth of the wicked, than from one inspired by the Spirit of the living God. Taking the words in this sense, which I am persuaded is the best, and which the original will well bear, and several of the versions countenance, then our translation may stand just as it is ; only let the reader remember, that at the 6th verse David begins to tell *how his enemies cursed HIM, while he prayed for THEM.*"

PSALM CX.

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning : thou hast the dew of thy youth."—Ver. 3.

THIS psalm, which is an undoubted prophecy of the Messiah, and is applied to *the son of David* by our Saviour himself (Matt. xxii. 43, 44), and by the author of the Epistle to the Hebrews (ch. i. 13), is, perhaps, as obscure and difficult to be interpreted as any portion of Holy Writ. The form of expression is such that the *exact* meaning of more than one passage in it must, after all the labour that has been bestowed upon it, be left in doubt, although the broad meaning of the prophecy is beyond all question. Dr. Sykes,* though he curtails the Old

* "Paraphrase and Notes on Epistle to the Hebrews," p. xxxviii.

Testament of a good deal of what we believe to be its truly typical and prophetic character, admits that the psalm cannot be applied to David himself, as many of the particulars in it can never be made to agree with him; and he has thrown some light upon its obscurities. He paraphrases the text thus: "Thine own people shall be all ready and willing to submit to thee, as soon as ever thou shalt send forth armies who shall march in the array of Truth and Holiness: as the dew arising from the womb of the morning is to the grass and herbs, so shall what is produced by thee be made to flourish." "In the day of thy (*chilech*) army" relates, as he imagines, to the time when Christ should send forth his army to subdue those that were to be the subjects of his kingdom—his apostles and preachers of the Word. And this idea of an *army* is countenanced by vers. 5 and 6, in which it is kept up. But Christ's army was to march and conquer, not by violence or force: the weapons of their warfare were not to be carnal, but mighty in righteousness and truth—spiritual (Eph. vi. 14 — 17). They were to be arrayed in *the beauty of holiness*, or in *holy splendour*. The latter part of the verse is very obscure in its meaning, as pointed in our version. Sykes, following the punctuation of the LXX., renders the sense,—“As the dew arising from the womb of the morning (or produced by the morning) is the cause of nourishment and growth to herbs and plants, so is thy youth, or birth, as a dew to thee;” that is, the cause of the growth and spreading of you and your doctrines. The word dew, as he truly remarks, is frequently used to signify the cause of growth; thus, “I will be as the dew unto Israel—He shall

grow as the lily—his branches shall spread” (Hos. xiv. 5). And it is particularly applied to doctrine by Moses, “My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass” (Deut. xxxii. 2). But if, instead of taking *yeldetech*, for *thy birth*, we accept it in the sense *to bring forth*, or *to produce*, or *bring into being*, which it undoubtedly signifies, (as in Ps. xc. 2: “Before the mountains were brought into being;” hence, *yeldut*, things *brought into being*, and with the affix, *thy productions*—all that are born to thee; that which is called in Isa. xlvi. 19, *thy seed*) then the verse is, As the dew is the cause of growth to the herbs, so shall thy seed, thy disciples, flourish and multiply.

“The Lord at thy right hand shall strike through kings in the day of his wrath.”—Ver. 5.

As the Son of Man is described as having a two-edged sword out of his mouth (Rev. i. 16, ii. 12, 16, xix. 15), and to consume the wicked by the breath of his mouth (2 Thess. ii. 8), so he is here prophesied of as striking through kings; as wounding the head (ver. 6); that is, destroying, or putting an end to, their power, either by taking away their lives, or by hindering, in some effective way, their progress in persecution.

“He shall judge among the heathen, he shall fill *the places* with the dead bodies: he shall wound the heads over many countries.”—Ver. 6.

The words *the places*, in the text, are supplied by the *English translators*. The *LXX.*, the *Vulgate*, the *Targum*, *Pagninus*, the *Arabic*, etc., have

variously valleys, fields, ruins, etc.; but they all leave the sense in obscurity. Sykes conjectures that as the psalm contains a prophecy concerning Christ and his actions, the words may point out a *peculiarity* concerning *him* and his *religion*. He proposes that the word *mela* should be understood, as it is commonly, intransitively, not for *he shall fill*, but *shall be filled*, or *shall be full of*; and then the sense may be, that *this Lord*, this *Son of David*, *shall* be full of dead bodies. The idea is, that as the words give a character of the Messiah, and of his religion in the world, they may refer to the number of martyrs dying for him; including all that have perished in the storms of persecution, and all that have been put to death for his truth's sake since the opening of the Christian era. This, observes Sykes, is such a distinguishing characteristic of the Messiah, and has been so remarkably fulfilled by such as have pretended to be his disciples, and have professed his religion, much more than by any heathens, that in the strictest propriety he may be said to *be filled with carcasses*. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10.)

PSALMS CXX. TO CXXXIV.

THESE psalms are denominated "Pilgrim Songs;" and the group, "The Pilgrim Book," it being thought that they were sung by the pious Jews on their way

home from Babylon. The Septuagint has "Step Psalms," which is a very good rendering of the Hebrew; and, according to an old Jewish tradition, they were sung on the steps of the Temple, between the court of the men and the court of the women, on certain great festivals, when the people performed a pilgrimage to Jerusalem from all parts of the country. Whether they were sung on these steps may be doubtful: it would be sufficient to justify the name if they were sung from some high or elevated place. This was the opinion of Luther, who says, "I adopt the simplest of all views, and maintain that these psalms were so named because they were sung in a high place, in high chorus, by the Levites or Priests—not by the crowd of people who were in the Temple, but by some distinguished individuals, who sung before the rest; and therefore from a high place." He, accordingly, calls them "Songs in high chorus."

It seemed necessary to say thus much about the collection, which we know as "Songs of Degrees," in order to introduce what has to be said about their structure, which is peculiar for its symmetry, both as to the songs individually, and as to the whole group of them, the arrangement being always around a centre.

This symmetrical arrangement may be detected, (1), in the words of a line; (2), in the lines of a stanza; (3), in the stanzas of an ode; (4), in the odes of the collection. We cannot dwell at any length upon this very interesting subject, but, availing ourselves of the results of the investigation of a critic in the "Journal of Sacred Literature" (Ap. 1855), we may remark, that the first of the fourfold division just given seems to prepare the way for the

second, that the second suggests the third, and the third the fourth. The second exhibits those picturesque, introverted parallelisms which must have been very carefully arranged by the composers. In the introversion, the lines or couplets advance to a central point, and recede from it on the opposite side, step for step, according to the order of advance, the one side corresponding with the other, line for line, or couplet for couplet. In the third grade of the scale, there is still another point kept in view. The symmetry of the ode, as a whole, is the composer's object exclusively. Having reached the centre, he completes the remaining half of his ode according to the *plan* followed in the former half.

Psalm cxxi. affords an example of *words* symmetrically arranged. Take the second clause of ver. 1, and the first clause of ver. 2, as we have them in the English Bible:—"From whence cometh my help? My help cometh from the Lord." Here the symmetrical arrangement of the words is obvious enough. Here you may read down the first column and up the second—

Wherefrom
shall come
mine aid?

from God
(shall come)
mine aid.

Or, take the sixth verse: "The sun shall not smite thee by day, nor the moon by night," and arrange them as in the former case, reading the first column down and the second up—

By day
the sun

by night
nor moon

shall not smite thee.

In Psalm cxxxiii., we have the *sense* symmetrically distributed as to lines—

As the precious oil	As Hermon's dew
on the head	to his skirts,
that flows	that flows
to the beard, . . .	beard of Aaron.

We may now see the artistic effect which this arrangement produces in the ode.

1. Lo! how good and how pleasing
2. That brethren dwell together!
3. Like the precious oil
4. On the head that flows
5. To the beard,
6. The beard of Aaron
7. That flows to his skirts.
8. Like dew of Hermon
9. That flows on hills of Zion;
10. For there
11. God decreed
12. The Benediction,
13. Life for evermore.

Between 5 and 10, we have an introverted parallelism. The eleventh line is evidently analogous to the sixth and ninth, and seems to commence a new introversion. But the thing chiefly to be noticed is, how the plan of the ode exhibits the divisions of the subject. The twofold division, which at once arrests attention, exhibits,—first, the proposition or subject on which the Psalmist is about to discourse; and secondly, the illustration of the subject, 3—13. Not only so, but it is at once seen that the part allotted to the illustration is twofold, each introversion containing in reality an illustration.

To these examples of (1) the symmetrical arrangement of the words of a line, and (2) of the lines in a stanza, let us add an example of the like arrange-

ment of the stanzas of an ode. Psalm cxxvi. exhibits the following arrangement:—

I.

1. When Jehovah returned,
2. The returning of Zion,
3. Like dreamers were we.
4. Then will joy fill our mouth,
5. And our tongue will be song;
6. Then they'll say 'mid the heathen,

II.

7. MAGNIFIED HATH THE LORD,
8. IN HIS DOINGS WITH THEM.
9. MAGNIFIED HATH THE LORD,
10. IN HIS DOINGS WITH US.

III.

11. And gladsome are we.
12. Jehovah return !
13. Our returning
14. Like streams in the south.
15. The sowers in sorrow,
16. In gladness shall reap.

IV.

17. WHO WEEPING SHALL GO
18. WHEN BEARING SEED-BASKET,
19. HE SHOUTING SHALL COME
20. WHEN BEARING HIS SHEAVES.

Here are four stanzas, arranged in two pairs, corresponding alternately and inversely, stanza iii., being the inversion of stanza i., and stanza iv., of stanza ii. Stanzas i. and iii. contain, each, two couplets; stanzas ii. and iv. contain, each, two alternations. So far the external arrangement of the materials; but, on examining the contents of the ode, it will be seen at a glance that we have given no arbitrary division. The division has been indeed determined by the sense, and, when written accordingly, the result is a perfectly symmetrical whole.

Thus, there can be no doubt that lines 1 and 2 go together; so 4 and 5. There can be no doubt that lines 7 and 9 alternate; so, 8 and 10. It is evident that lines 12 and 13 go together; equally so 15 and 16. It is evident that 17 and 19 alternate; equally so 18 and 20. There remain only four lines—viz., 3, 6, 11, 14, of which two serve to separate couplets, and two to separate stanzas. The *words* of the ode exhibit, upon a careful analysis, the same arrangement and symmetry; but we must not enter upon that.

But as each ode exhibits this symmetrical distribution of words, and lines, and stanzas, the distribution being around a centre, so also is the distribution of the odes themselves around a central one. Taking Psalm cxxvii. as a central ode, there are seven on each side of it. Each of these sevens contain, as Hengstenberg has pointed out, the name of *Jehovah* twenty-four times, besides being divided by four and three, so as to produce four groups, each containing the name of *Jehovah* twelve times. There seems to have been attention paid to symmetry, also, as regards the actual quantity in each heptode. This is all the more remarkable, as the odes vary in length from seven lines up to forty. It is still further remarkable that the relative proportions of the heptodes and the central ode are *seven* to one. Thus, as to number, the odes run 7, 1, 7. And as to actual gravity, we have the proportion exhibited by the same numbers, 7, 1, 7, (throwing aside fractions), notwithstanding the great variety as to the length of the individual odes.

THE BOOK OF ECCLESIASTES.

CHAPTER I. Ver. 5, 6.

THESE two verses should be united, and rendered :—

“ The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose : going toward the south, and turning about unto the north, the wind whirleth about continually,” etc.

CHAPTER II.

“ For who can eat, or who else can hasten hereunto, more than I ?”—Ver. 25.

INSTEAD of *chootz memeni*, “ *more than I*,” eight MSS., the LXX., Syriac, and Arabic, read *chootz memenu*, “ *without him*.” This connects much better, and is probably the true reading :—“ This also I saw, that it was from the hand of God : for who can eat, and who can relish (or enjoy) without him ? For he giveth to man that is good.”

THE PROPHETIC BOOKS.

prophetic cycle, including a period of more 400 years; *i.e.*, from about B.C. 800, to 400, is unquestionably the most eventful in the history of the Hebrews. It embraces the introduction of image-worship, and that of Phœnician idolatry, with all their attendant evils, among the Israelites; the regicidal murders and civil wars which shook their kingdom to its centre; the corruption of the Jewish state in consequence of its adoption of the idolatrous practices of the northern kingdom; the Assyrian and Egyptian alliances; the invasion of the Syrian, Assyrian, and Chaldean empires into Palestine; the Assyrian and Babylonian dominions; the Persian conquests; the release of the Jews, and their restoration to their own land; the state of affairs at Jerusalem during the reign of Darius, and the reformation of Nehemiah. Upon all these various events and circumstances, the predictions, warnings, rebukes, promises, and moral lessons have, in a variety of aspects, a more or less pointed and important bearing.* Hence considerable light will be thrown on the several prophetic books, and the difficulties will be prevented, if they are referred to their proper places in the Biblical chronology, which they are not, in our English Bibles, any more than their chronological order is observed.

I have given, in vol. i. p. 116, Archbishop Doane's arrangement of the prophetic eras, in connection with the history of Judah and Israel.

* Henderson, "Minor Prophets," Gen. Pref.

THE BOOK OF ISAIAH.

CHAPTER I.

“Ah, I will ease me of mine adversaries, and avenge mine enemies.”—Ver. 24.

LOWTH renders the passage more express “Aha! I will,” etc., and observes that it is an instance of the metaphor called Anthropopat which we have treated on Gen. vi. 6, but he gives a suggestion on the use of these anthropomorphisms which we may do well to add to what is there said. “Necessity leads to beauty; this is true of metaphors in general, and in particular of this kind of metaphor, which is used with great elegance and simplicity in the sacred poetry: and what is so remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be that when the images are taken from the superior faculties of the human nature, from the purest and more generous affections, and applied to God, we are apt to acquiesce in the notion. We overlook the metaphor, and take it as a proper attribute; but when the idea is gross and offensive, as in the passage of Isaiah, where the impatience of God and the pleasure of revenge, is attributed to him, we are immediately shocked at the application; the impropriety strikes us at once; and the mind, in search about for something in the Divine nature and

to the image, lays hold on some great, obscure, vague idea, which it in vain endeavours to comprehend, and is lost in immensity and astonishment.”*

CHAPTER VII.

“Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,” etc.—Ver. 14.

THIS passage is adduced, in the Gospel of Matthew, as having been fulfilled in the formation of the human body of Christ out of the established course of nature: but to discover the mode of fulfilment, and the principle on which the correspondence is founded between the prophetic declaration and the circumstances of our Saviour’s birth, is, as Dr. Pye Smith, from whom we borrow these remarks, suggests, attended with considerable difficulty. It seems to be as clear as words can make it, that the son promised was born within a year after the giving of the prediction; that his being so born at the assigned period was the “sign” or pledge that the political deliverance announced to Ahaz should certainly take place; and that such deliverance would arrive before the child should have reached the age in which children are commonly able to discriminate the kinds of food. Hence, Dr. Smith conceives the most plausible solution to be this: that, since the promise of the Messiah in the fulness of time to be born, included an assurance of the preservation of the Jewish nation and the royal house of David, till that time; that promise was, by inference, a sign of deliverance from the present Syrian invasion.

* Notes *in loco*.

The Divine declaration seems to have been calculated for two classes of persons, and was therefore intended to comprise two very different subjects. The first class consisted of Ahaz and his family, together with those among the Jews whose minds regarded only temporal enjoyments, and whose wishes rose no higher than to a political deliverance. The other was the class of pious persons, who knew the value of spiritual blessings, and who regarded the promises and the providence of God with an especial view to the consolation and redemption of Israel by the Messiah. To the former description of persons, the birth of a male child, at the close of the usual period of gestation, reckoned from the giving of the prediction, and born of the person directly pointed out, would be a manifest proof of Divine omniscience and agency, and would be a sufficient SIGN to ensure their reliance on the accomplishment of the rest of the prediction within the specified time. The other class, aided by their knowledge of Divine truth and grace, so far as then made known by revelation, *might* attach to the proximate design of the expression a reference to their most exalted hopes, and an assurance that God would "raise up a horn of salvation in the house of his servant David, as he had spoken by the mouth of his holy prophets." This supposition is rendered the more probable, by the consideration that it was the usual custom of the prophets, particularly of Isaiah, when commissioned to administer encouragement to their countrymen, under some actual or threatened calamity, to derive the chief topics of consolation from the great "hope of Israel," the promise of the Messiah.

After having offered some additional and equally

judicious observations on the definitive appellation, "The Virgin," and justified by sound philological arguments the extended sense of the term *almah*, Dr. Smith quotes the following passages from two of the most rational, moderate, and candid among the German Scripture critics.

"That this passage has a respect to the Messiah, both the terms of the passage and the testimony of Matthew (chap. i. 23) require us to admit. I am aware, indeed, that a late English writer, to escape the difficulties of this passage, has preferred to reject as spurious the first two chapters of Matthew. But a thinking man will employ every fair means of restoration, rather than have recourse to the desperate measure of excision. Commentators of this more sober description, though adopting different opinions, have proved that a respect to the Messiah may be justly attached to these words, either, as some maintain, *properly* and *directly*; or, according to the larger number, by a *symbolical allusion* to the birth of the blessed Redeemer. I shall sketch the arguments on each side.

"Those who affirm that the passage refers *directly* to the Messiah, chiefly rest their opinion upon (1) the noun *auth*, which they contend can be applied only to a miraculous event. (2.) The actual fulfilment of the prediction, which cannot be pretended in any other than in Christ, and which the testimony of inspiration expressly affirms, not merely comparing, but arguing, 'this came to pass, IN ORDER THAT the word might be fulfilled.' (3.) The name IMMANUEL, which, they affirm, cannot be applied to any mere human being. (4.) The supposed allusion to this passage in Mic. v. 1—3.

(5.) The scope of the prophet, who, by announcing the future nativity of the Messiah as a descendant of the house of David, afforded to the distracted monarch an assurance that the royal family should infallibly be preserved.*

“ The other hypothesis maintains that the *sign* promised by the prophet, actually took place at the time ; namely, that a virgin (either shortly after married to some person, perhaps to Isaiah himself, or in some preternatural way), did bring forth a son, to whom the name Immanuel was given, as a figure and assurance of *God being with them* by his almighty protection. This they support by these considerations: (1.) Another instance of prophetic significance in marriages, and in the births and names of children ; Hos. i. ii. iii. [Isa. viii. 1—4, is more to the purpose.] (2.) The circumstances, which necessarily require an application to the then existing time ; for example, ver. 15, compared with 21. (3.) The design of the prophet ; which was to show to the distressed and distrustful king that in this extremity of his affairs there was no reason to despair, and that the country should not be subdued. This, they suppose, the prophet declares by a significant name, to show that Judæa was not abandoned, but that, according to the signification of the word IMMANUEL, God was on its side ; and he adds a promise that, within so many years as usually elapse between the birth of a child and its early attainments of knowledge and conversation, the two monarchs who were so formidable to the Jews would be driven from their thrones. No person, say they, could conceive the hope of speedy deliverance from

* See Crusius's “ Gnomon,” Bishop Lowth, etc., etc.

the prophecy of a Messiah to be born of a virgin seven hundred years after. The apprehension was not for the extermination of the royal family, but for the ruin of the nation. The assurance of the Messiah was satisfactory against the former apprehension: but it was no security against the latter, the evil really in question. The kingdom both could have been ruined, and in fact was so, long before the birth of the Messiah. These interpreters add, that another of the prophet's children, by having a significant name, was a figure of the near destruction of the same two kingdoms, those of Israel and Syria (ch. viii. 3), and that he therefore justly declared that his children were *for signs** (viii. 18).

"I cannot pass over the late Essay, etc., of Prof. Isenbiehl of Mentz, in which that learned writer labours hard to prove that this prophecy has no reference to the miraculous birth of the Messiah, and that the citation of it by Matthew is nothing but an accommodation, or a comparison of two similar events. The allegation of this passage by Matthew appears to me to be very different from an accommodation, or comparison of similar events. The mode of citation which the Evangelist uses (chap. i. 22, 'All this was done, IN ORDER THAT it might be fulfilled,' etc.) is manifestly a formula for an argument, not for a comparison, and is extremely different from the other mode often used by the sacred writers of the New Testament (for example, chap. ii. 17, 'Then was fulfilled the

* Faber's Notes in the German translation of "Harmer's Observations." Isenbiehl's "New Essay on the Prophecy of Immanuel," 1778 (but Professor Isenbiehl does not admit the symbolical sense); Doederlein's "Version and Notes on Isaiah," Altorf, 1780, pp. 30--33.

word') which, and similar phrases, I acknowledged to have been frequently used when only an accommodation is intended. Though, on account of the allegation by Matthew, I conceive that this prophecy of Isaiah respects the nativity of the Messiah from a virgin, yet I regard this sense as belonging to the words of the prophet, not literally, but **TYPICAL**. Those who explain it in this application literal are reduced to constructions extremely forced, and to which the whole context is repugnant. It is clear that the prophet promises a sign to be very shortly given, from which Ahaz was to know that his deliverance would very shortly take place. Such was not the promise of the Messiah, to be born of a virgin above seven hundred years after. The solutions which have been devised for answering this objection, are extremely improbable, and manifestly wrest the prophet's words. I think then, the weight of evidence to be in favour of those who interpret the passage thus: that the prophet pointed out some virgin who was present and well known to all the persons addressed; that he predicted that she should, in a miraculous manner, bring forth a son, for a confirmation of the promise given; and that this miracle, while it *immediately* respected the times of the prophet, was a **TYPE** of the birth of Christ of the Virgin Mary — as the brazen serpent was a type of the crucifixion of Christ, and Jonah of his being three days in the grave. Is it incredible that God should have been pleased thus to prefigure his miraculous birth?*

* Dathii "Prophetæ Majores," Halæ; 1785, p. 22—25.
J. P. Smith's "Scripture Testimony to the Messiah," vol. pp. 266—281.

CHAPTER IX.

“For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”—Ver. 6.

STEIR traces the Greek *eirene* (John xiv. 27) to its Old Testament derivation in *sholum*, whose place he says it takes in the Hebrew language, and refers to Luther, who observes that this little word *peace*, means nothing else but thriving and prospering. *Sholem*, adds Steir, is originally the adjective from *gedul* of the root *shelem*, *integrum esse* ; whence *shelem*, *perfect*, *unhurt*, *whole*, *entire* ; when a thing is what it should be, according to its origin and capacity, without any deduction, sickness, hurt, unhappiness, or disturbance.* In accordance with this radical meaning of the word, the Messiah was the “Prince of Peace”—of health, corporeal and spiritual. In the day of his ministry he removed both sin and disease ; and the consummation of his work is to be the restoration of all things to what they should be, according to their origin and capacity, without any hurt, unhappiness, or disturbance. (Rom. viii. 16—23.)†

CHAPTER XVIII.

THIS is one of the most difficult of all Isaiah's prophecies, and accordingly many ingenious interpretations of it have been framed.

* “Words of the Lord Jesus,” in John xiv. 27.

† The Scripture reader would be gratified by reading chap. i. of Dr. John Gardner's “Great Physician,” 8vo. Hatchard and Son, 1843.

Without particularly regarding the meaning of individual phrases, Dr. Priestly gives the general sense of the prophecy as follows: After pronouncing a woe on the nations in general, meaning, no doubt, those who should have oppressed the Israelites, the prophet proceeds to say in the name of God: "Woe to the most powerful, and the most distant of those nations, to which there is no access but by sea; and let swift messengers go to my own people, who have been oppressed by other nations, to announce my favour to them. Let all the inhabitants of the world attend to my signals on the approach of the time when I shall show this favour to them. For I shall certainly deliver them from all their afflictions, and severely punish all their enemies; while they shall be brought as an offering to me from all other nations, and enjoy a permanent and undisturbed settlement in their own country."

CHAPTER XX.

"At the same time spake the Lord by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and a wonder," etc.—Ver. 2, 3.

SOME interpreters taking *naked*, in its strictest acceptation, suppose that the scene must have been only allegorical, or, that it was presented in prophetic vision, and that no real actions on the part of the prophet are described; but such a construction, as Henderson observes, obviously does violence to the narrative; since, if he had not acted in the manner enjoined, he could not have been "a sign and a wonder" to his countrymen. It is, therefore,

to be understood literally, to the extent which the context requires ; namely, without the mantle of sackcloth, etc., which the prophet usually wore. It is not necessary to suppose that he went about *every day* in this state, but that when he did appear in public he was thus undressed. The period specified was that which was to elapse before the actual capture of the Egyptians during the whole of which time the Jews had their attention prophetically directed to the certainty of the event.

CHAPTER XXIV.

“Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”—Ver. 23.

THIS symbolic language is formed upon obvious and fixed principles, resulting from the analogy between the world natural and the world politic, and which are treated of in vol i. pp. 122—173.

CHAPTER XXXV.

“And the parched ground shall become a pool, and the thirsty land springs of water,” etc.—Ver. 7.

IN this passage, there is an evident allusion to a singular phenomenon, known in Eastern countries by the name of the *serab*, or *mirage*. It consists in a false appearance, generally in a sandy plain, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun-beams. Belzoni who saw it in Africa, states, that so perfect was its resemblance to water, that he had been deceived by it after he was aware of it, and in spite of all his caution. It generally appears like a still lake, so unmoved by the wind that every thing

above is to be seen most distinctly reflected by it, which is the principal cause of the deception. If the wind agitate any of the plants that rise above the horizon of the mirage, the motion is seen perfectly at a great distance. On approaching it, it becomes thinner, and appears, if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and at last entirely disappears when he is on the spot. It is hardly possible to conceive of the extreme disappointment which this appearance occasions to the thirsty traveller, in those immense and parched deserts where it is generally found. Exposed to the burning sun, and parched up by a raging fever, with no hopes of finding water, the deceitful mirage presents itself to his eye; he gathers up his strength to reach the cooling and reviving element. As he advances, it recedes from him, and at length entirely disappears! Cruel mockery!—deceitful promise!—false exciter of hope!—The traveller sinks under the exhaustion of his mind and body, and dies on the spot where, a moment before, the means of preservation presented themselves to his view. It shall not be so in the renewed state of the earth, promised in this chapter—

The glowing sand shall become a pool,
And the thirsty soil bubbling springs.

CHAPTER LII. 13.—LIII.

OUR readers will require no apology for the transfer of the following translation of this important passage of prophetic Scripture into our pages. Fidelity, strength, and elegance are equally conspicuous in it. It is taken from Dr. J. Pye Smith's "Sacrifice and Priesthood of Christ."

“Behold, my servant shall be successful: he shall be exalted and extolled, and be very high. (14). Though many are struck with astonishment at thee; his appearance [or form] is disfigured more than that of any man, and his form more than that of any of the children of men : (15). Yet shall he [sprinkle, or] consecrate, many nations : kings shall keep silence before him ; for what had not been related to them they shall see, and what they had not heard they shall understand. (Chap. liii. 1). (Who believeth our declaration? and to whom is the arm of Jehovah revealed?) (2). Yet he shall spring up as a tender shoot before [him, or] them [*i.e.* the Jewish people], and as a root out of dry ground : he has no form nor beauty, that we should gaze at him ; no appearance, that we should be delighted with him. (3). Despised and neglected by men, a man of sorrows and familiar with sufferings, and like one who hideth his face from us [to bury his griefs in seclusion] ; disdained ; and we gave him no attention. (4). Surely, our sufferings he beareth, and our pains he supporteth. But we deemed him stricken, smitten by God, and devoted to affliction. (5). Yet he is pierced for our transgressions, crushed for our iniquities : the chastisement of our reconciliation is upon him, and by his bloody stripes we have healing. All we like sheep have gone astray, each to his own way have we turned, and Jehovah causeth to fall upon him the iniquity of us all. (7). It is exacted, and he answereth to it, and openeth not his mouth [in any complaint, *i.e.* he entirely acquiesces in being held responsible] : he is led forth as a lamb to slaughter, and as a sheep before her shearers is silent, so he openeth not his mouth. (8). From custody and from sentence he is

taken away : but who of his generation attendeth to it ? Since he is cut off out of the land of the living ; from the transgressions of my people the stroke is upon them, [*i.e.* the divine judgment upon his persecutors and murderers]. A grave is assigned him with the wicked ; but his tomb is a rich man's : for he hath done no injustice, and no guile is in his mouth. (10). But Jehovah is pleased to crush him with sufferings ! If he will offer himself a sacrifice for sin, he shall see his posterity, he shall prolong his days, and the gracious purpose of Jehovah shall prosper in his hand. (11). The effects of his soul's pain he shall see, and shall be richly satisfied. By his knowledge my righteous servant shall make many righteous, and shall take away their iniquities. (12). Therefore I will give him his portion with princes, and with mighty men he shall share the spoil : because he yieldeth his life to death, and is numbered with transgressors ; yea, the sin of many he beareth, and intercedeth for transgressors."

The reasons for this translation will be so far apparent to biblical scholars as to require but few explanations. Chap. lii. 13: "Be successful." The word signifies, first, *to act with wisdom and prudence* ; and thence it takes the secondary sense of *obtaining success and prosperity*, as the natural and ordinary result of judicious conduct. Ver. 14 : "Appearance—form." Of the two words thus translated, the former denotes the general aspect, and the latter the personal figure or stature. Ver. 15: "Consecrate ;" literally, *sprinkle*, referring, as many of the best writers have remarked, to the use of water and blood in the ceremonial expiations and purifications of the law. Some deduce the verb from another origin, giving the sense of causing to rejoice ;

yet with less evidence than belongs to the usual interpretation. (Chap. liii. 2) : "Before him ; " i. e. either Jehovah, or the Jewish people who are often spoken of as a singular object. With either reference, a good sense is effected ; but Dr. Smith inclines to the latter, as it appears to be more in accordance with the connection, presenting the image of the meek and holy One rising up among his own people, in their very sight, but contemptuously neglected by them. Ver. 5 : "Peace" restored is *reconciliation*. The expression is well known to denote that the *peace* is the EFFECT of the *chastisement*. "Bloody stripes." The proper English term would be *wheals* ; but it might appear too vulgar a word for so sacred a subject. Ver. 8 : *To think upon, meditate, attend to*, is the proper meaning of *shuach*, and this will scarcely comport with the common interpretations. *At-dur*, in the strictest use of the language, may be a nominative absolute.

Dr. Williams* has taken some pains to divest these chapters of their Messianic character, following therein the infidels and deists of the last century, and the Jews of an earlier one. "Who," he asks, 'was this servant that had foretold the exile and the return, and had been a man of grief, rejected of his people, imprisoned and treated as a malefactor ?' The answer he gives did not seem strange in the mouth of any one of the class of persons we have referred to, but it does in that of the President of Lampeter College. "The oldest Jewish tradition," he says, "preserved in Origen, to be inferred from Justin, said "the chosen people"—in opposition to heathen oppressors—an action which suits ch. xliv. 3." Then, after

* "*Essays and Reviews*," ii.

something further, he adds, "The first Jewish expositor who loosened, without breaking, Rabbinical fetters, R. Saadiah, in the ninth century, named Jeremiah as the man of grief, and emphatically the prophet of the return, rejected of his people. Baron Bunsen puts together, with masterly analysis, the illustrative passages of Jeremiah, and it is difficult to resist the conclusion to which they tend." The "masterly analysis" of Bunsen, which made this strong impression on the mind of Dr. Williams, has been thus analysed by Dr. Cumming.* "He says, Jeremiah was the man that was led as a lamb to the slaughter. In Isaiah liii. we read, 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.' If he wishes to show that Jeremiah is the personage described, he must not pick out bits, or as much as suits his purpose, and leave out the paragraphs that won't dovetail with the rest of his story; he must take all. 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.' Now, the passage he quotes as evidence that Jeremiah is the person spoken of, is this (Jeremiah xi. 19), 'I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me.' Here he stops, but let us help Dr. Williams to read on. Did Jeremiah open not his mouth? The fifty-third of Isaiah says, 'he opened not his mouth;' but this will not answer to Jeremiah; for Jeremiah, while he was led as a sheep or as an ox to the slaughter, instead of not opening his mouth opened

* "Lectures on the Essays and Reviews," pp. 14, and 79.

it very wide ; for he pronounced very emphatically in the next verse, 'Let me see thy vengeance on them; for unto thee have I revealed my cause.' This shows that the passage does not apply ; yet Bunsen refers to this passage for evidence that Jeremiah exactly corresponds ! But when you turn to the passage, you find it does not in two particulars ; and in the third it presents a feature just the opposite. Instead of not opening his mouth, he imprecates vengeance or retribution upon them that were leading him as a lamb or ox to the slaughter. Dr. Williams quotes another passage in the experience of Jeremiah, which, he says, identifies that prophet as the subject of Isaiah liii. At the close of the chapter, it is said, 'He made intercession for the transgressors;' or, as Dr. Williams renders it, 'He interceded for his people in prayers;' and he quotes Jeremiah xviii. 20, where, he says, you will find the proof that he is the person who interceded for the people in prayer. Now let us see if Jeremiah did so. We turn to the very passage that Dr. Williams summons us to investigate. Did Jeremiah intercede for his people ? Hear what sort of intercession it was, 'Therefore, deliver up their children to the famine, and pour out their blood by the force of the sword ; and let their wives be bereaved of their children, and be widows ; and let their men be put to death ; let their young men be slain by the sword in battle.' Is that interceding for the people ? Is not this directly the reverse of interceding for transgressors ? Dr. Williams must have presumed that his readers would take a great deal on trust, and believe that he quotes texts of Scripture correctly, as well as facts from history, and that they would not investigate the passages to which he

refers. Taking his references, and he gives about twenty at the foot of page 73—to which he appeals in order to prove that Isaiah liii. is a description of the character, the conduct, the person, and the sufferings of Jeremiah the prophet—I want no more damaging disproof of what he says. Those very passages that he himself appeals to, and bids me investigate, refute his assertions.”

THE BOOK OF JEREMIAH.

WE cannot better appropriate a page or two than to an arrangement of the several parts of this book, (sadly misplaced in our present copies), by Dr. Dahler, Professor of Theology in the Protestant Seminary at Strasburg, in a new translation of the text, accompanied with critical Notes and copious Introductions. As this orderly arrangement will greatly aid in the understanding of this important book of Scripture, it is here transcribed :—

Under Josiah.

Chap. i.

- iv. 5—vi. 30.
- ii. 1—iii. 5.
- iii. 6—iv. 4.
- xvii. 19—27.
- xlvii. 1—7.

Under Jehoiakim.

Chap. vii. 1—ix. 25.

- xxvi.
- xlvi. 2—12.
- x. 1—16.
- xiv. 1—xv. 21.
- xvi. 1—xvii. 18.
- xviii. 1—23.
- xix. 1—xx. 13.
- xx. 14—18.
- xxiii. 9—40.
- xxxv. 1—19.
- xxv. 1—38.
- xxxvi. 1—32.
- xlv. 1—5.

Chap. xii. 14—17.

— x. 17—25.

Under Jechoniah.

Chap. xiii.

Under Zedekiah.

Chap. xxii. 1—xxiii. 8.

- xi. 1—17.
- xi. 18—xii. 13.
- xxiv. 1—10.
- xxix.
- xxvii. 1—xxviii. 17.
- xlix. 34—39.
- li. 59—64.
- xx. 1—14.
- xxxiv. 1—7.
- xxxvii. 1—10.
- xxxiv. 8—22.
- xxxvii. 11—21.
- xxxviii. 1—28.
- xxxix. 15—18.
- xxxii. 1—44.
- xxxiii. 1—10.

After the destruction of
Jerusalem.

Chap. xxxix. 11—14.

— xl. 1—xli. 18.

— xlii. 1—xliii. 7.

— xxx. 1—xxxi. 40.

Delivered in Egypt.

Chap. xliii. 8—13.

Chap. xliv. 1—30.

— xlv. 13—28.

Relative to strange Nations.

Chap. xlv. 1 ; xlix. 1—6.

— xlviii. 1—47.

— xlix. 28—33.

— l. 1 ; li. 58—64.

Historical Appendix.

Chap. lii.

Other arrangements may be seen in Mr. Townsend's Edition of the Old Testament, vol. ii. pp. 438, 439, *second edition*.

CHAPTER VI.

"I have set thee for a tower and a fortress among my people, that thou mayest know and try their way."—Ver. 27.

DR. BLAYNEY better translates this: — "I have appointed thee to make an assay among my people." The reference is evidently to the office of an assayer of silver and gold, who, to separate these from the alloy, added a portion of lead, before the use of quicksilver was known; and when all was fused together, and brought into a state of ebullition, the cupel absorbed the lead, and with it the dross or alloy: the silver or gold was left pure at the top.

CHAPTER XI.

"What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? When thou doest evil, then thou rejoicest."—Ver. 15.

THE sense of this passage is by no means clear in our translation. Dr. Blayney thus renders it:—

"What hath my beloved to do in my house whilst she practiseth wickedness? Shall vows and holy flesh be allowed to come from thee? When thou art malignant, shalt thou then rejoice?"

CHAPTER XV.

“Wilt thou be altogether unto me as a liar, and as waters that fail?”—Ver. 18.

It is hardly to be thought that the prophet would address his Maker in language so profane—however impatient under existing circumstances he might feel—as that here attributed to him. Dr. Blayney better translates:—“Wilt thou be altogether unto me as the lying of waters that are not sure?”—referring, no doubt to the mirage. See the remarks on Isaiah xxxv. 7.

CHAPTER XVIII.

“Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?”—Ver. 14.

THIS passage is obscure; and hence various interpretations have been proposed. Dr. Roberts gives the meaning of the prophet thus:—“Will any one in his senses go from better to worse? and yet ye have deserted me, says Jehovah, to serve idols!” Upon this idea a comparison is instituted:—“Will any man leave the snow of Lebanon for the rock of the field?” Snow was most refreshing in the heat of summer:* a naked rock in the field must have retained intense heat: therefore, “Will any one leave the refreshing snows of Lebanon to bask upon a hot rock in the middle of a field? Shall distant waters be dug up in preference to cold streams that flow naturally?”

* See Prov. xxv. 13, 25; xxvi. 1.

CHAPTER XX.

“O Lord, thou has deceived me, and I was deceived.”—Ver. 7.

THIS translation is harsh and faulty. Meeting with an ill return for the discharge of his office, the prophet appeals to God, that it was not his own ambition which led him to it, but only obedience to the Divine command ; therefore he says, “Thou hast *over-persuaded* me, and I was over-persuaded.”

CHAPTER XXII.

“Thus saith the Lord, Write ye this man [Jeconiah] childless,” etc.—Ver. 30.

It is certain from 1 Chron. iii. 17, that Jeconiah had children ; but the meaning of these words is, that having no *succession* in the kingdom, he was to be entered childless in the genealogical tables. Dr. Hales has given the following translation of the two verses, which fully expresses this sense :—

“O earth, earth, earth, hear the word of the Lord,
Thus saith the Lord, Write this man childless,
A man who shall not prosper in his days :
For none of his seed shall prosper,
Sitting upon the throne of David,
And reigning any more over Judah.”

CHAPTER XXIII.

“And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”—Ver. 6.

DR. BLAYNEY translates thus :—

“And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS”; and in his note he introduces this observation :—

“I doubt not but some persons will be offended with me for depriving them by this translation of a

favourite argument for proving the divinity of our Saviour from the Old Testament. But I cannot help it : I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The LXX. have so translated before me, in an age when there could not possibly be any bias of prejudice either for or against the before-mentioned doctrine — a doctrine which draws its *decisive* proofs from the New Testament only.”

But whatever may have been the conceptions of the translators of the Septuagint, and however highly Dr. Blayney may have felt disposed to value their rendering of this passage, those who make it one of their “favourite arguments for proving the divinity of our Saviour from the Old Testament,” while they fully concede to Dr. Blayney that it is a doctrine which “draws its *decisive* proofs from the New Testament only,” will not be disposed to relinquish the corroborative testimony of the prophet, without much stronger evidence than the doctor has advanced against it. We will only remark that, in his rendering, Dr. Blayney has not only all the ancient versions, except the LXX., against him, but the grammatical construction of the text itself, OUR being, according to him, a *pronoun*, without any antecedent.

Dr. Hales has cited the following passage from the Sepher Ikkarim, which, he remarks, well expresses the *reason* of the appellation, “the LORD OUR RIGHTEOUSNESS :”—“The Scripture calls the name of the Messiah JAOH OUR RIGHTEOUSNESS, to intimate that he will be a MEDIATORIAL GOD, by whose hand we shall obtain *justification* from THE NAME : wherefore it calls him by the name of THE NAME

(that is, the ineffable name JAOH, here put for GOD HIMSELF.)*

This view of the passage is also ably supported by Dr. J. Pye Smith, in his "Scripture Testimony to the Messiah."†

CHAPTER XXVII.

"In the beginning of the reign of Jehoiakim," etc.—Ver. 1.

It is evident that this prophecy was delivered about the fourth year of ZEDEKIAH, and not *Jehoiakim*, as in the text. Three of Kennicott's MSS. have *Zedekiah*; so likewise have the Syriac, and the Arabic. Houbigant, Lowth, Blayney, Dahler, Dr. A. Clarke, and others, declare for this reading, against that in the present text. And it is clear, from the third and twelfth verses, where Zedekiah is expressly mentioned, as the last named critic suggests, that this is the true reading.

"Thus saith the Lord to me, Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters," etc.—Ver. 2—8.

There is no reason to believe that these bonds and yokes were not actually worn by the prophet, as a symbol of the subjection to the king of Babylon in which the nations specified were to be held, for similar symbolic actions were frequent. That they were also literally delivered to the foreign ambassadors to convey to their respective masters, there is no reason to doubt. In like manner, when Idanthyrus, king of the Scythians, sent to Darius, who had

* "Analysis of Chronology," vol. ii. b. l. p. 481. † Vol. i. p. 306.

crossed the Ister, and was penetrating into the country, and dared him to do his worst, it was not by letter, but symbolically, by forwarding to him a mouse, a frog, a bird, an arrow, and a plough.*

CHAPTER XXIX.

Ver. 15.

THE incoherence and embarrassment introduced into this place are got rid of by Dr. Blayney, who removes ver. 15 hence, and places it between the twentieth and the twenty-first verses. This is its place in the Septuagint also.

CHAPTER XXXII. ,

“And Zedekiah—shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes.”—Ver. 4.

SOME superficial or inattentive readers of the Bible have supposed this prophecy, which declares that Zedekiah should *behold* the king of Babylon, to be contradictory to Ezek. xii. 13, where it is said, that he should be brought to Babylon, but should *not see it*; and, indeed, Josephus tells us, that the seeming inconsistency of the two prophecies determined Zedekiah to believe neither of them. Both of them, however, were literally fulfilled. Zedekiah was taken in the plains of Jericho, and sent to the king of Babylon to Riblah (2 Kings xxv. 5, 6), where he then resided; whom he *saw* and spoke to, and who caused *his eyes to be put out*. He was then sent to Babylon, which he could *not see*, and was there imprisoned and died.

* Clem. Alex. Stromata, p. 567.

CHAPTER LI.

“One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one* end.”—Ver. 31.

It seems a contradiction to say, one post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his kingdom is taken (not at *one* end, as our translation says, but) at *the extremity*. Yet this was strictly true; for Babylon was taken at each end at the same time; so that the messengers, who carried the news to the king, at his palace in the middle of the city, did run to *meet* each other, as coming from opposite quarters.

CHAPTER LII.

“Now in the fifth month, in the tenth day of the month.”—Ver. 12.

In the parallel passage, 2 Kings xxv. 8, we read, on the *seventh* day, instead of the *tenth*. The difference some attempt to reconcile, by supposing that one may speak of the day Nebuzaradan set out from Riblah, and the other, of the day that he arrived at Jerusalem; or else that he came on the *seventh*, but did not set fire to the buildings till the *tenth*. But the difference Dr. Blayney thinks more likely to have arisen from some mistake of the transcriber, perhaps in setting down the numbers at length, which were expressed by numeral letters in the old copies. And in this instance such a mistake might easily happen between the *7* and the *10*, of which the former stands for *seven*, the latter for *ten*.

“And there were ninety and six pomegranates on a side : and all the pomegranates upon the net-work were an hundred round about.”—Ver. 23.

In 1 Kings vii. 42, and 2 Chron. iv. 13, it is said, there were four hundred pomegranates for the two net-works or wreaths, two rows of pomegranates for each net-work or wreath. The mode of expression here is different, but amounts to exactly the same. For, divide the two pillars into four quarters, according to the four winds [as the text, literally translated, reads], and let ninety-six pomegranates stand opposite to each of the four winds upon the two pillars; the whole number in front of the four winds, taken together, will be three hundred and eighty-four. But they were in four rows, two on each pillar; and in each row must have been four angular pomegranates, that could not be said to be opposite to any one of the four winds, consequently sixteen angular ones in the four rows; which sixteen being added to three hundred and eighty-four, make up the number of pomegranates in all four hundred—that is, one hundred in a row upon the wreathen work round about.*

Vers. 28, 29, 30.

The numbers given in these verses could not be the entire amount of the persons carried away from Palestine by the king of Babylon. They probably relate to some cases not mentioned in the other accounts.†

* Blayney, *in loco*.

† The reader may consult Blayney, *in loco*.

THE BOOK OF EZEKIEL.

CHAPTER I.

“And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance,” etc.—Ver. 4—14.

FEW subjects have occasioned so much discussion as the cherubim, which are so repeatedly spoken of in the Old Testament. The first time we read of them is in Genesis :—“God placed at the east of the garden of Eden cherubim and a flaming sword.” It is generally supposed that the phrase translated *a flaming sword* signifies more properly a bright flame of waving fire, that this appearance was permanent at the gate of Paradise, and that it was the same glory of the Lord, or the Shechinah, which afterward appeared to Moses. Under the Levitical economy the cherubic symbols and the burning flame were united, both in the tabernacle and in the temple. The cherubim appear to have been considered as emblems of the visible church,* and the burning flame as the symbol of the Divine presence. The time had now arrived when the visible church

* See the “Gentleman’s Magazine,” vol. xciii., part ii., pp. 118—122; or, “Critica Biblica,” vol. i., pp. 293—301.

was to be removed from the holy land, and established among the faithful worshippers of Jehovah, who were taken captives to Babylon. This removal is denoted in the vision, by the appearance of the cherubim, of the glory of the Lord, and of the angel Jehovah speaking out of the midst of a burning flame. Ezekiel recognised in the appearance of a man speaking from between the cherubim and from the midst of the flame, the same mysterious and Divine Being who was well known to have formerly appeared to the patriarchs—to Abraham, Isaac, Jacob, and Moses. He fell upon his face, as Paul and John afterwards did, when the same Almighty Being manifested Himself, on the road to Damascus, and in the island of Patmos. Ezekiel fell down before Him, as all mankind will fall, when the same angel Jehovah, of the Patriarchial and Levitical church, the Messiah of the Christian church, shall descend to judgment, says Townsend; when He shall again appear, not as a friendless, insulted, and crucified man, but in the glory of His Godhead, which He had with the Father before the world was.

CHAPTER XII.

“And I will bring him [Zedekiah] to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there.”—Ver. 13.

SEE remarks on Jeremiah xxxii. 4.

CHAPTER XIII.

“Woe to the women that sew pillows to all arm-holes,” etc.—Ver. 18.

THIS will be quite unintelligible to the person not acquainted with oriental manners. The reference is

undoubtedly to the duan, or sofa, commonly used in the East, a description of which will not only illustrate this but several other passages also.

The bed, or duan, upon which the orientals sit or recline, is a part of the room raised above the floor, and is spread with a carpet in winter, and in summer with fine mats, and having cushions or *pillows* placed along the back to lean against.

The meaning of the prophet, then, seems to be this, that those who utter false prophecies to soothe the mind of the wicked are like women who study and employ every art to allure by voluptuousness. Against such he declares woe: "Woe to those who adorn—embroider—brocade—luxurious cushions to suit the dimensions of persons (females) of all ages; that is, a lower cushion for a child, a higher one for a full-grown woman;—those who make veils to adorn heads of every stature, studiously suiting themselves to all conditions, capacities, ages, making effeminacy more effeminate," etc. The cushions, then, were not to be sewed to all arm-holes, and carried about the person, as our translation seems to imply; but they were to be so soft in their texture, so nicely adapted in their dimensions to suit ALL leaning arms, as to produce their full voluptuous effect. These the prophet compares to toils, snares, etc., in which the persons were caught, into which they were chased, decoyed, *surrounded*, ENCLOSED, in the corner; like animals hunted by a surrounding company, which drives them into a narrow space, or trap, where their capture or destruction is inevitable, according to the eastern mode of hunting. From these compulsive seducers he foretells delivery (ver. 20).*

* See "Fragments to Calmet," Nos. xii., xiii.

CHAPTER XVI.

THE whole of this chapter, says Dr. A. Clarke, is a tissue of invective ; sharp-cutting, and confounding ; everywhere well sustained, and in every respect richly merited. In the thirteenth verse the figure explains itself :—

“ Thus wast thou decked with gold and silver ; and thy raiment *was of* fine linen, and silk, and brodered work : thou didst eat fine flour, and honey, and oil ; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.”

By the *wretched infant*, the low estate of the Jewish nation, in its *origin*, is pointed out ; by the *growing up of the child into woman's estate*, the increase and multiplication of the people ; by her being *decked out and ornamented*, her tabernacle service and religious ordinances ; by her *betrothing* and consequent *marriage*, the *covenant* which God made with the Jews ; by her *fornication* and *adulteries*, their *apostacy* from God and the establishment of *idolatrous worship*, with all its abominable rites ; by her *fornication* and *whoredoms* with the *Egyptians* and *Assyrians*, the sinful alliances which the Jews made with those nations, and the incorporation of their idolatrous worship with that of Jehovah ; by her *lovers being brought against her* and *stripping her, naked*, the delivery of the Jews into the hands of the Egyptians, Assyrians, and Chaldeans, who stripped them of all their excellencies, and at last carried them into captivity.

This is the *key* to the whole of this long chapter of metaphors ; and the reader will do well to forget the *figures*, and look at the *facts*. The *language* and *figures* may in many places appear to us exceptionable : but these are quite in conformity to those

times and *places*, and to every hearer and reader would appear perfectly appropriate, nor would they engender either a thought or a passion of an irregular or improper kind. *Custom* sanctions *mode*, and prevents *abuse*. Had Ezekiel spoken in such language as would have been called *chaste* and *unexceptionable* by *us*, it would have appeared to his auditors as a *strange dialect*, and would have lost one half of its *power* and *effect*.

“Thou wast not salted at all.”—Ver. 4.

This is no doubt a reference to the custom still practised in some parts of the East of salting the bodies of new born infants. They either sprinkled the salt over them or washed them with salt-water, which they imagined would dry up all superfluous humours.

CHAPTER XIX.

“Thy mother is like a vine in thy blood, planted by the waters,” &c.—Ver. 10.

OF this text no sense can be made, and it is reasonably thought that it has been corrupted somewhere. Of the several emendations proposed—and to emendation we at present must resort, if any sense is to be elicited from the passage—the least considerable is that which substitutes a γ for a η in the third word of the text, which alteration is supported by two of Kennicott and De Rossi’s MSS. The verse will then be, “Thy mother is like a vine in thy vineyard, planted by the waters.”

CHAPTER XX.

“Wherefore I gave them statutes that were not good, and judgments whereby they should not live.”—Ver. 25.

WHAT a foolish noise has been made about this verse, says Dr. Clarke, by *critics*, believers, and infidels!

How is it that God can be said to give a people statutes that were *not good*, and judgments whereby they could *not live*? He answers, in *their sense* of the words, God never gave any such, at any time, to any people. Let any man produce *an example* of this kind, if he can; or show even the *fragment* of such a law, sanctioned by the Most High! The simple meaning of this place, and all such places, is, that when they had rebelled against the Lord, despised his statutes, and polluted his sabbaths—in effect, cast him off, and given themselves wholly to their idols—then he *abandoned* them, and they abandoned themselves to the customs and ordinances of the heathen. That this is the meaning of the words requires no proof to them who are the least acquainted with the *genius* and *idioms* of the Hebrew language, in which God is a thousand times said *to do* what, in the course of his *providence* or *justice*, he only *permits* to be done. It follows, in the 26th verse, “And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth,” etc.; but who supposes that God ever gave them a *statute* or *judgment* to this effect? No: he ever inveighs against such things, and they have his heaviest displeasure and curse.

“I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree,” etc.—Ver. 47.

The good or just man is by the prophets frequently represented under the symbol of a green tree, as Psal. i. 3; lii. 8. And of the wicked it is said, “His branch shall not be green,” Job xv. 32. Thus when God threatens by the prophet, that he will cut off every *green tree* and every *dry tree*, in Jerusalem, it means that he will cut off both the righ-

teous and the wicked, as the words are explained in chap. xxi. 3.

CHAPTER XXI.

“And thou, profane wicked prince of Israel, whose day : come, when iniquity shall have an end ; thus saith the Lord God Remove the diadem, and take off the crown ; this shall not be the same : exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it ; and it shall be no more until he come whose right it is ; and I will give it him.”—Ver. 25—27.

DR. Hales has given the following translation of this most obscure and difficult prophecy, availing himself of the aids of the ancient versions :

“And thou *profane, wicked* prince of *Israel* .
Whose day is come, in the time of iniquity, [in] the end ;
Thus saith THE REGENT LORD ;
Remove the *diadem* [or princely mitre] and take off the *crown* ;
This shall not be the same, [or continue].
(*The humble HE exalteth, and the exalted HE humbleth,*)
Iniquity, iniquity, iniquity, I will account it :
Even this [*diadem and crown*] shall not be [any more],
Until He shall come, WHOSE IS THE JUDGMENT,
And to him will I give it.”

The reader will not fail to remark the correspondence between this and Jacob's famous prophecy, Gen. xlix. 10. The *diadem*, or priestly mitre (according to the *Chaldee* paraphrase), corresponds to the *lawgiver* or *scribe* ; and the future prince, WHOSE IS THE JUDGMENT, to SHILOH, who was to unite in CHRIST the functions of both High Priest and King.*

CHAPTERS XL.—XLVIII.

SCARCELY any part of Scripture, if we except the Book of Revelation, has so exercised and defied the learning and ingenuity of critics as this portion of Ezekiel's prophecies. The Jew and the Christian

* “Analysis of Chronology,” vol. ii. p. 485.

have equally failed in their attempts to define the prophet's terms, or to conceive any thing like an adequate idea of the structure of the building, the several parts of which he has with such minuteness described. Expositors, generally, have therefore offered a few passing remarks upon the vision, and, insisting upon the impossibility of explaining some of its parts otherwise than allegorically, have come to the sweeping conclusion, that the whole is to be understood only in a figurative or spiritual sense. This principle of interpretation has been chiefly induced, it would seem, by an expression in chap. xlv. 3, concerning the oblation of land :—" And of this measure shalt thou measure the length of *twenty-five thousand*," etc., making in the whole a square of *twenty-five thousand*, which has been supposed to mean, twenty-five thousand times five hundred square reeds — (see ver. 1), one-and-a-half square Hebrew mile—making a square of thirty-seven thousand five hundred Hebrew miles. Under this impression, the learned Lightfoot has remarked—and he has been followed by most subsequent writers—that, "Ezekiel's temple is larger than all the earthly Jerusalem, and his Jerusalem larger than all the land of Canaan !"

This construction of the passage, however, is altogether unauthorised by the text, which, properly understood, makes the oblation of land to consist of but twenty-five thousand reeds of six cubits each, making *seventy-five* Hebrew miles, or fifty-six-and-a-quarter English miles. It seems, therefore, more consonant with the descriptions of the prophet to consider this temple as the model of one which will yet be raised in the Holy Land, after the return of the Jews thither.

THE BOOK OF DANIEL.

CHAPTER I.

“ In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God ; which he carried into the land of Shinar,” etc.—Ver. 1, 2.

WE read in Jer. xxv. 1, that Nebuchadnezzar did not mount the throne in Babylon until the fourth year of the reign of Jehoiakim, and hence an historical error is alleged to be found in this text of Daniel. Hengstenberg has shown, however, after a very carefully conducted investigation, in the course of which he has anticipated and replied to all objections, that the capture of Jerusalem, here spoken of, was, during the reign of Nabopolassar, who, in a passage preserved from Berosus,* is stated to have sent his son Nebuchadnezzar with an army, and that the Egyptians, being defeated in the great battle of Carchemish, on the Euphrates, Phœnicia and Syria came under the dominion of the Babylonians. Now the beginning of this expedition must fall at least in the end of the third year of Jehoiakim ; for, since, according to Jer. xlvi. 2, Nebuchadnezzar gained the battle of Carchemish in the fourth year of Jehoiakim ; and, according to xxxix. 2, took Jerusalem in the same year, the

* Josephus “ Antiquities,” x. ii. 1.

time would be too short for the events of the campaign, if we were to place the beginning of it in the fourth year. As to Jer. xxv. 1, it is to be noted that the passage does not say that Nebuchadnezzar began his reign in the fourth year of Jehoiakim; but only that the fourth year of Jehoiakim was the first of Nebuchadnezzar; that is, not of his reign, but of his co-regency with his aged and infirm father—a fact warranted by the testimony of Berosus. Against this construction, it is not to be urged, that in Dan. ii. 1, the second year of Nebuchadnezzar is the second of his monarchy; for, as Hengstenberg observes, to an author living in Babylonia, as Daniel was, this reckoning was natural; to one living in Judea, the other. This is another instance in which the providential preservation of a passage in an author whose works have long since perished, relieves us from an historical difficulty, and, at the same time shows how rash and unworthy of an earnest enquirer, is the conduct of those who are immediately ready with the charge of error and contradiction, whenever existing historical accounts are not sufficient to show us the possibility of solving and reconciling.

CHAPTER III.

“And the form of the fourth is like the Son of God.”—Ver. 25.

It does, undoubtedly, seem strange that Nebuchadnezzar, who was an idolater, should know so much of the Son of God, or the Messiah, and of his form and likeness, as to express himself in the language our translation here attributes to him. But the original should rather be translated, “like a son of the gods;” that is, like a divine and glorious person,

sent to deliver these men. There is a notion running through the whole pagan theology, that the sons of the deities are powerful and beneficent beings, often sent to the aid and protection of mankind.

CHAPTER VI.

“Then the king commanded, and they brought Daniel, and cast him into the den of lions. . . . And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords.”—Ver 16, 17.

DE WETTE calls this representation of the lion's den a *ridiculous* one; but this is a piece of unpardonable arrogance, seeing that concerning the construction of the Chaldean or Medo-Persian lions' dens, we have not the slightest information from other sources; all that we possess, is a single description of lion-dens of quite another land, and quite another period, in Höst's *Nachrichten von Maroko und Fes*, s. 77 and 290, abridged in Jahn's *Archäologie*, ii. 2, p. 355, and copied out at length in *Rosenm. A. und N. Morgenl.* iv. Nr. 1084. This, as Hengstenberg observes,* agrees with our description, in the most essential particulars; e.g., that the receptacles for the lions were under-ground, and that prisoners condemned to death were thrown down into them. Exactly considered, he adds, no difference whatever can be detected between the two. For the assertion, that in our passage a very narrow opening is ascribed to the lion's-den, just as in vessels terminating in a point above, rests merely on the fact, that, according to ver. 17, it was closed by a stone laid upon it above. But, as this critic says, we must here imagine a large flat stone, which, as in graves, served for a door.†

* “Dissertations on Daniel.”

† Comp. “*Jahn Archäol.*” i. 2, § 243.

CHAPTER IX.—Ver. 24—27.

DR. J. P. SMITH gives the following close translation of this very important prophecy.

“ Seventy weeks are determined with regard to thy people, and with regard to thy holy city, to restrain the rebellion and to put a complete end to the sin, and to make atonement for iniquity, and to introduce a righteousness [which shall be for] ages, and to put a complete end to vision and prophecy, and to consecrate a holy of holies [*i.e.* to redeem and to devote to God, by the *anointing* of heavenly grace, the new gospel church, the whole company of real believers.] Know, then, and deeply consider, [that] from the going forth of the [divine] word for the return and the rebuilding of Jerusalem, to the Messiah the leader, shall be seven weeks and sixty-two weeks. Thou shalt return, and it shall be rebuilt, both the street and the ruined wall, even in distressful times. And, after the sixty-two weeks, the Messiah shall be cut off; and no one will be for him, [*i.e.* to defend him from his murderous enemies.] And the people of a leader to come, shall destroy both the city and the sanctuary : and its end shall be with an invasion, and to the end of the war desolations are determined. Also one week shall confirm the covenant with many ; and half the week shall cause sacrifice and offering to cease. And upon the pinnacle shall be the abominations of desolation ; and yet he will pour out the extirpation even determined upon the desolator.”

This passage declares that the sacrifices and offerings once instituted by God should be abolished; that the Messiah should be given up to an untimely

and violent death, though no personal de
could be charged upon him ; and that by this
measure in the government and grace of God,
propitiation and an everlasting righteousness
be established.*

* “ Discourses on the Sacrifice and Priesthood of C
p. 24—26.

THE BOOK OF HOSEA.

CHAPTER I.

“Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the Lord.”—Ver. 2.

MUCH has been written on this passage, under the notion that the prophet was commanded to take for a wife, a woman of loose character, as an emblematical or symbolical act. Some writers have attempted to vindicate the injunction on the ground that it was designed to teach an important lesson; while others, shocked at its immorality, have maintained that the whole was transacted in a vision. Against the latter hypothesis, the whole narration presents the most formidable objections; and we are far from being satisfied with the defence set up for the former. We greatly prefer Archbishop Newcome's idea, namely, that by “a wife of whoredoms” was meant a daughter of the Israelites, who were at this period deeply infected with idolatry, which in various parts of the sacred writings is represented as spiritual fornication and adultery. (See chap. ii. ver. 2—8; iv. 10—19, etc.)

CHAPTER II.

“And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.”—Ver. 21, 22.

THIS passage is much better translated by Parkhurst

thus :—“ And it shall come to pass in that day, saith the Lord, that I will act upon the heavens, and they shall affect the earth, and the earth shall affect the corn, and the wine, and the oil, and they shall affect Jezreel.”

CHAPTER III.

“ For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without teraphim*.”—Ver. 4.

LOWTH, Horsley, Adam Clarke, and other eminent critics, concur in the opinion strenuously maintained by the learned Pocock, in which he agrees with many who went before him, that the statue or image, and ephod and teraphim, are mentioned as principal implements of idolatrous rites. The sum of the verse, according to this interpretation is this ; that, for many ages, the Jews would not be their own masters ; would be deprived of the exercise of their own religion, in its most essential parts ; not embracing the Christian, they would have no share in the true service, and yet would be restrained from idolatry, to which their forefathers had been so prone.

CHAPTER VIII.

“ They have set up kings, but not by me : they have made princes, and I knew *it* not : of their silver and their gold have they made them idols, that they may be cut off.”—Ver. 4.

THIS verse should be translated—“ They have set up kings, but not by me : they have made princes that I acknowledged not : they have made to themselves idols of silver and gold, therefore they shall be cut off.”

THE BOOK OF AMOS.

CHAPTER III.

“ Shall there be evil in a city, and the Lord hath not done it ? ”
—Ver. 6.

THE whole of the context shows that *natural* evil or *calamity*, and not *moral* evil or *sin*, is what is here meant. It would not have been necessary to notice this passage, had it not been so grossly perverted as it has been.

THE BOOK OF JONAH.

CHAPTER II.

“ Out of the belly of hell cried I.”—Ver. 2.

THE Hebrew word *sheol* means the *grave hidden place—deep pit*, etc. The prophet uses it to describe the bottom of the sea, a grave beneath the waters.

CHAPTER IV.

“ So Jonah went out of the city,” etc.—Ver. 5.

THIS passage should be translated in the present tense—“ Now Jonah *had* gone out of the city *had* sat on,” etc. The sixth verse should also thus rendered.

THE BOOK OF MICAH.

CHAPTER V.—Ver. 2—5.

THE following translation of this important prophecy, and the accompanying notes, are from the pen of Dr. Hales. They cannot fail to be interesting.

“ And art thou *Bethlehem Ephratah*, little to be [esteemed]
 Among the thousands of *Judah* ?
From thee shall issue [THE LEADER]
Who shall rule my people, the Israel [of God]
 (But his issuings are from old,
 From *days of eternity*)
 Therefore he will give them up [for a season]
 Until the time that *she which shall bear*
Have borne : Then shall return
The residue of thy brethren [the Jews]
Along with the outcasts of Israel.
 And He shall stand and guide them
In the strength of THE LORD,
In the majesty of THE NAME OF THE LORD HIS GOD.
And when they return, he shall be magnified
 Unto the ends of the earth,
And HE shall be their PEACE.

This prophecy consists of four parts. (1). The human birth-place of CHRIST. (2). His eternal generation. (3). His temporary desertion of the Jews, until his miraculous birth of the virgin, after which they are to return with the true *Israelites*. (4). His spiritual and universal dominion.

The application of the first part of this prophecy

was decided at the time of OUR SAVIOUR'S birth, by the most respectable *Jewish* synod that ever sate, convened by *Herod*, to determine from prophecy the birth-place of the MESSIAH, which they agreed to be *Bethlehem*, upon the authority of *Micah*, which they cited. Their citation, of the first part only, is given by the evangelist Matthew, in an improved translation of the original, greatly superior to any of the ancient versions.

Matt. ii. 6 : " And thou *Bethlehem*, territory of *Judah*,
Art by no means least among the captains of Judah;
 From thee shall issue THE LEADER,
Who shall guide my people the Israel [of God.]"

1. Here the evangelist has removed the ambiguity of the question proposed by the prophet, by supplying the answer in the negative. As in Nathan's prophecy, " Shalt thou build me a house ?" (2 Sam. vii. 5,) the parallel passage answers in the negative, " Thou shalt not build me a house," 1 Chron. xvii. 4.

2. He has supplied a chasm in the masoretic text of *nagid*, a usual epithet of THE MESSIAH (1 Chron. v. 2 ; Isa. lv. 4 ; Dan. ix. 25), usually rendered *leader* (*Hegoumenos*) by the Septuagint, and retained here by the Evangelist, as a necessary distinction of his character, as supreme commander, from " the captains of thousands," styled *Hegemosin*, judiciously substituted for *the thousands* themselves in Micah, to mark the analogy more correctly.

3. He has also determined the *pastoral* nature of the MESSIAH'S rule, by the verb *poimanei*, " shall guide as a *shepherd*," afterwards intimated by Micah, *werooeh*; as there rendered by the Septuagint,

poimanei. “For he is the Shepherd of Israel” (Gen. xlix. 24; Ps. lxxx. 1); “the chief Shepherd” (1 Pet. v. 4); and “the good Shepherd” (John x. 14), who appointed his apostles to “*guide and pasture his sheep*” (John xxi. 6).

4. The human birth of the MESSIAH is carefully distinguished by Micah from his *eternal* generation, in the parenthetical clause, which strongly resembles the account of the primeval birth of WISDOM (Prov. viii. 22—25).

5. The blessed virgin of Isaiah’s former prophecy (ch. vii. 14) is evidently alluded to by Micah, and also the return of the remnant of the Jews (Isa. x. 20, 21); and of the final peace of his kingdom (Isa. ix. 6, 7).

This prophecy of Micah’s is perhaps the most important single prophecy in the Old Testament, and the most comprehensive respecting the personal character of the MESSIAH, and his successive manifestation to the world. It crowns the whole chain of prophecies descriptive of the several limitations of *the blessed seed of the woman*, to the line of *Shem*, to the family of *Abraham*, *Isaac*, and *Jacob*, to the tribe of *Judah*, and to the royal house of *David*, here terminating in his birth at *Bethlehem*, the “city of David.” It carefully distinguishes his human nativity from his eternal generation; foretells the rejection of the *Israelites* and *Jews* for a season; their final restoration, and the universal peace destined to prevail throughout the earth in the *regeneration*. It forms, therefore, the basis of the NEW TESTAMENT, which begins with his human birth at *Bethlehem*, the miraculous circumstances of which are recorded in the introduction of the gospels of *Matthew* and *Luke*; his eternal generation, as the

ORACLE of WISDOM, in the sublime introduction of John's gospel ; his prophetic character, and second coming, illustrated in the four gospels and epistles, ending with a prediction of the speedy approach of the latter, in the Apocalypse (chap. xxii. 20.)*

* " Analysis of Chronology," vol. ii. pp. 461—463.

THE BOOK OF HABAKKUK.

CHAPTER II.

or the stone shall cry out of the wall, and the beam out of number shall answer it."—Ver. 11.

, as Dr. Henderson* observes, is an exquisite piece of bold and daring personification, by which materials used in the construction of the royal and other sumptuous buildings at Babylon introduced as responsively complaining of the fate which they had suffered, either in their having been taken from their original owners, or in being made subservient to the scenes of wickedness that were enacted in their presence.

* "Minor Prophets," p. 306.

THE BOOK OF HAGGAI.

CHAPTER II.

“The glory of this latter house shall be greater than of the former, saith the Lord of hosts.”—Ver. 9.

It is difficult to reconcile this with the fact of Herod's *rebuilding* the temple of Zerubbabel, as he is stated to have done by Josephus (Ant. b. xv. c. 11.) For if he pulled down the old temple to its foundations, and erected a new one, it is plain that this was a building as totally distinct from that of Zerubbabel, as that of Zerubbabel was from the temple of Solomon. How then are we to reconcile the prophecy above cited with the fact that our Saviour did not appear while the second temple was standing? For we can hardly suppose that the Jewish historian has erred in the statement which he has made, corroborated as that statement is by the Evangelist, in John ii. 20. Dr. Blaney has attempted to do this by a different rendering. “In the Hebrew,” he remarks, “the words will be found to stand precisely thus: ‘Great shall be the glory of this house, the latter more than the former.’ So that the words *latter* and *former* may as well be construed with *the glory* as with *this house*. Accordingly, the LXX. have adopted this construction; and the context seems evidently to justify the propriety of their translation. For, in the introductory part of this prophecy, the word *first*, or *former*, is manifestly applied to *glory*, and not to *this house*. “Who is left among you, that saw this house in her *first glory*? And how do you see it now? Is it not in your eyes in comparison of it as nothing?” (Hag.

It is manifest, too, that in this passage, the *this house* is not confined in its application to the house the Jews were then building, but is undoubtedly meant of Solomon's temple. Nor, indeed, according to the common acceptation of language, is it necessary to render a house identically the same, that it be built at one and the same time, exactly of the same form and materials; it is sufficient, though it should have been rebuilt at different times successively, if it be erected still on the same site, and devoted to the same purpose. It is the house of God, the temple appropriated to the worship at Jerusalem, which was intended by the house, whether built by Solomon, by the Jews under Zerubbabel, or by Herod. Were it otherwise, could Solomon's temple be called *this house*, as in the passage just now cited? or how are we to understand the words (Ezra v. 11—13) which the Jews are said to have spoken to the Persians, who demanded their authority for rebuilding the temple? "We are," say they, "the servants of the God of heaven and earth, and *build* the house which *was builded* these many years ago, which a king of Israel builded and set up. But after our fathers had provoked the God of heaven to anger, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed *this house*.—But Cyrus made a decree to rebuild *this house* of God." Here it is plain that the *this house* are alternately applied to the temple of Solomon and to that built under Zerubbabel, and may certainly as well be extended to that of Herod.*

See a Discourse preached before the University of Oxford, by John Blayney, Nov. 9th, 1788, 4to.

THE GOSPELS.

THE term GOSPEL is the designation given to the writings of the four Evangelists, Matthew, Mark, Luke, and John, which comprise an authentic account of the incarnation, ministry, miracles, sufferings, death, resurrection, and ascension of our Lord Jesus Christ. It must not be supposed, however, that these writers have related all the circumstances in the life of the Redeemer, nor that they have recorded all the discourses and instructions he delivered. Their object has been to preserve a record of the most important of these—and of such a character as should disclose the nature and divine origin of the Christian system. This is declared by John: “Many other things there are which Jesus did, which are not written in this book : but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.” Some things related by one Evangelist, are omitted by another, or are related with some varying circumstances, as best suited the object for which they were severally writing.* The value of this diversity is considerable, for, as Olshausen has observed,† by that which was omitted in one Gospel being supplied in another, we get a fuller statement of the person of the

* See vol. i., pp. 47—54.

† “Bib. Comment.” on Gospels.

Redeemer. In him was revealed that which far exceeded the comprehension of any single human individual, and hence it required many minds, which, as it were, mirror-like, received the rays that proceeded from him, the Sun of his own spiritual world, and again presented the same image in various forms of refraction. Conceptions of so diversified a character of our Lord, in his divine-human ministry, are contained in these four Gospels, that, combined, they form a complete picture of Christ. The ancient Church regarded the Gospel-collection as a unity; and called it *evangelion*, or *evangelicon*, as containing the glad tidings of the Saviour's appearance in the world, and as giving an account of his life, ministry, and sufferings. Another thing to be observed is, that the writers of the Gospels have not confined themselves to chronological order, the arrangement of events being not always those of time, but of various associations, such as similarity in the facts themselves, vicinity of place, etc. A want of attention to this circumstance will induce confusion in reading the evangelical histories.* Finally, it does not appear to have been any part of the design of the Evangelists to preserve the very *words* made use of on any occasion, but rather to give the sense and meaning of what was spoken. A remarkable proof of this we have in Matt. x. 9, compared with Mark vi. 8. In the former passage, Jesus is introduced speaking to his apostles thus: Provide . . . neither shoes, nor yet staves ;" but in the latter, which exhibits the repetition of these instructions, he commanded them that

* For some valuable observations on this subject, the reader is referred to Cook's "Inquiry into the Books of the New Testament," p. 210, etc.

they should take nothing for their journey, save a staff *only*: words, in fact, contradictory to the former, though in *sense* perfectly the same. Such of the apostles as were possessed of staves might take them; but those who were without them were not to provide them. So, also, the words addressed from heaven at the baptism of Christ, as given in Matt. iii. 17: “*This is my beloved Son, in whom I am well pleased,*” which differ from the words in Mark i. 11, “*Thou art my beloved Son, in whom I am well pleased;*” yet being the same in sense, they are truly recorded. Many other passages might be cited; but these will suffice for our purpose, as well as to give a satisfactory solution of the difficulties that present themselves on comparing the quotations in the New Testament with the passages in the Old, whence they are taken; for if the meaning of the passage be truly given, the quotation is justly made.*

That the Gospels were written by the persons whose names they bear, we have the concurring and decisive testimony of the ancient Fathers of the Christian church.† We just observe that (1) a passage from Polycarp (who, as Irenæus informs us, was made bishop of Smyrna by the apostles, and conversed with many who had seen the Lord), is cited by Victor Caperanus, in which we find the names of the four gospels, as we at present have them, and the beginning of their several histories; (2) that Justin Martyr, who, according to Eusebius,

* See Macknight’s “Prelim. Observation,” Obs. i. The reader may find some judicious remarks on the quotations from the Old Testament in the New, in Cook’s “Inquiry,” p. 284, etc.; or in the “Critica Biblica,” vol. ii., p. 155, etc.

† The reader is referred to Professor Stowe’s “Origin and History of the Books of the New Testament,” for the proofs of this.

lived not long after the apostles, shows that these books were then well known by the name of "Gospels," and were read by Christians in their assemblies every Lord's-day. We also learn from him that they were read by Jews, and might be read by heathens; and that we may not doubt that by the "memoirs of the Apostles, which" he says, "we call gospels," he meant these four, received then in the Church, he cites passages out of each, declaring that they contained the words of Christ. (3) Irenæus, in the same century, not only cites them all by name, but declares that there were neither more nor fewer received by the Church, and that they were of such authority, that though the heretics of his time complained of their obscurity, depraved them, and endeavoured to lessen their authority, yet they durst not wholly disown them, nor deny them to be the writings of those whose names they bore. He further cites passages from every chapter of Matthew and Luke, from fourteen chapters of Mark, and from twenty chapters of John. (4) Clemens of Alexandria, having cited a passage from "the gospel according to the Egyptians," informs his readers that "it was not to be found in the four gospels delivered by the Church." (5) Tatian, who flourished in the same century, and before Irenæus, wrote "a chain," or "harmony of the Gospels," which he named, "The Gospel gathered out of the Four Gospels." (6) Inasmuch as these gospels were "written," says Irenæus, "by the will of God, to be the pillars and foundation of the Christian faith," the immediate successors of the apostles, who, says Eusebius, did great miracles by the assistance of the Holy Ghost, and performed the work of evangelists in preaching Christ to those who had not yet heard

the word, made it their business, when they had laid the foundation of that faith among them, to “deliver to them the writings of the holy gospels.”

The existence of other gospels, bearing the names of apostles, in the early ages of Christianity, materially tends to confirm the tradition of the Church, concerning those four we now receive. This will be evident from the fact, that we find no mention of any of these suppositious gospels till long after the general reception of the four gospels by the whole Church of Christ, as the writings of those apostles and evangelists whose names they bear, and which were read from the beginning, as Justin Martyr testifies, in all assemblies of Christians on the Lord’s-day; and so must have been early translated into those languages in which alone they could be understood by some churches, viz., the Syriac and the Latin.

While the attentive reader will notice in the several gospels the differences we have adverted to, he will also notice certain *verbal agreements* equally striking, which has suggested an idea that they were copied from each other, or were drawn from a common written source. But the similarity that exists between them is disturbed by too many remarkable deviations to admit of either hypothesis. The discussion of this subject, however—the origin of the first three gospels—does not fall within our limits, and, besides, it would be useless to the bulk of our readers. There are many phenomena in the literary history of the Scriptures which it is beyond the capacity of mortals to comprehend;—it is foolish and absurd to attempt the explication, in many instances, of their literal difficulties—especially where we are unable to afford even the appearance of accounting for them, except from mere hypothesis and

groundless conjecture, unassisted by any positive evidence; and it would be profane to mutilate the Scriptures, or alter them even in a single word or letter, without sufficient authority. We believe that none of the hypotheses proposed will be found sufficient to account for the verbal phenomena of the Gospels; and we therefore think it the wisest measure to pass them by. If the Evangelists copied from each other, their testimony will be reduced to one only; and if they used a common document, the case will be so much the worse, since that one will then be an unknown testimony. We must therefore use extreme caution, lest, by admitting a common document, we should lower the character of the sacred writers, and diminish the independent proofs of their credibility and authenticity. Their remarkable agreement is a convincing proof of their strict fidelity; while their occasional difference affords incontrovertible evidence that they neither copied each other, nor drew from a common source. In this view of the case we have four separate and independent witnesses to the same transactions. The three former writing without the knowledge of each other; the latter perusing their several narratives, and, by the publication of a fourth, confirming the truth of the former three.

The attempts that have been made in both ancient and modern times, but especially in the latter, to divest the Gospels of their strictly historical character, have been referred to and briefly dealt with in vol. i. p. 371 *seq.*

THE GOSPEL OF MATTHEW.

CHAPTER I.

“The book of the generation of Jesus Christ.”—Ver. 1.

IN the Septuagint this phrase signifies a genealogy, but at the time of the Evangelists, it had come to signify a personal history, and may here be taken as the preface to the history which follows, and which commences at ver. 18. The evangelist claims the attention of the Jews by presenting them with the legal descent of Jesus from David and Abraham, the line from which they expected the Messiah.

“The son of David, the son of Abraham.”—Ver. 1.

Of both Abraham and David, because the Messiah was the promise to both. The genealogies given by Matthew and Luke have had a vast amount of labour and learning expended upon them, with the object of showing that there are no real discrepancies in them, although it may seem otherwise; and if what has been done does not clear up every difficulty that presents itself, enough has been done to suggest to every person disposed to weigh arguments attentively, that there must originally have been an obvious method of harmonising the genealogical tables; or, as we should rather say, that they could have presented no such difficulties to the persons for whose use they were immediately de-

ed as we now find in them. That they were ed from authentic sources, and given in their ne state, is obvious from two considerations:— In an affair of so much importance as an exhib of the evidence by which the descent of Jesus Abraham and David was to be proved, upon a his official character depended, and one in a any error, accidental or designed, was open tection, it is not credible that the Evangelists l either have copied incorrectly, or have pted to falsify public documents. (2.) But sing them to have made such an attempt, the who were contemporary with them, as they ed neither materials, opportunity, nor skill, so er did they want the disposition, to expose the , nor would they have failed to avail them- s of a circumstance which alone would have sufficient to destroy the cause it was intended pport. That they made no such objection, is est; and we are of opinion that we must y ourselves with that fact, for we agree with Alford in thinking that the means of explaining ifferences in the genealogies are lost. Matthew mitted many names, and Luke may have done ame thing. Matthew speaks of sons, properly by way of natural generation. Luke introduces either properly or improperly such; *i.e.*, sons putatively or really such. And then, as Alford sts, the same man often bore two or more names; hildren of a levinate marriage (Deut. xxv. 5 ; xxii. 24) might be accounted to either husband; with all these elements of confusion, it is as presumptuous to pronounce the genealogies pant, as it is over curious and uncritical to pt to reconcile them.

“ So all the generations from Abraham to David *are* fourteen—generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.”—Ver. 17.

Commentators have been embarrassed to make out the even number of fourteen generations, as here reckoned, in the three periods specified; especially seeing that there are three reigns now entirely omitted between Jehoram and Uzziah, in ver. 8. But if the word “generation” be taken to denote a period of time, or mean of calculation, by the general (not individual) course of human life, every thing becomes clear and consistent. The editor of Calmet has illustrated this idea with much ingenuity, in “Fragments” No. cccxxx., which the reader will do well to consult, as also “The Critical English Testament,” vol. I. p. 20.

“ Now all this was done, that it might be fulfilled which was spoken of the Lord, by the prophet.”—Ver. 22.

The most important quotations from the Old Testament in the Gospels, says Dr. Owen, are ushered in as perfect accomplishments of ancient prophecies in the person of Christ, considered as the promised Messiah—*hina plērōthe*—“ That it might be fulfilled;” or, rather, whereby was fulfilled that which was spoken; and the nature of these ancient prophecies he thus explains:—

Known unto God, from the beginning of the world were all the works which he had graciously decreed to perform for the recovery and salvation of fallen man; and these he declared “by the prophets to the patriarchs, at sundry times, and in divers manners,” but in these last days of their completion, has most openly declared them unto us by the

disciples of Christ. In these declarations, we, who have seen them verified, plainly discover a grand and extensive scheme, formed by Providence from the first, which consists of different parts, some respecting the temporal, and others the spiritual, benefit of mankind. And yet there is under all this variety a close and intimate connection between them, so that the temporal is often introductory to, and significant of, the spiritual. For as every temporal blessing, favour, and deliverance which the Jews obtained, sprung from the mercies of God through Christ, so they became not only preludes to, but also types and pledges of, that future deliverance and blessing which he was finally to procure by his birth, actions, and sufferings for the whole human race.

Hence we have, first, prophecies that literally and singly apply to Christ. And as many events, circumstances, or persons (as David, the king of Judah, spoken of as future long after his own death, Hos. iii. 5; Jer. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 25) are types (or patterns, or models) of Jesus Christ, and of the events and circumstances of his life, we have also prophecies finally completed in him in a higher and more spiritual manner.

Matthew, for instance, traces the fulfilment of the prophecies given of Christ: First, His legal descent, as promised in the Scriptures, from David and Abraham: then, according to Isaiah, that he was to be born of a virgin; and according to Micah, at Bethlehem; then, that the prophecy of Jeremiah was fulfilled, of Rachel weeping for her children at Rama; his being called out of Egypt, foretold in Hosea; and His dwelling at Nazareth, that it might be fulfilled "He shall be called a Nazarene." Now,

since the hand of God manifestly appears in all these transactions, we cannot conclude but that they were brought about according to His predictions, and that those predictions are in the Gospels rightly applied.

Other commentators have asserted that many of the quotations in the Evangelists are mere allusions to, or accommodations of, prophecies formerly fulfilled, and by the Evangelists applied to transactions of a similar kind; even some of those quotations, which are introduced by the strong formula, not considering that the introductory formulæ are taken from the Old Testament, and are always used at the express completion of a prophecy, as 1 Kings ii. 27; viii. 15; and 2 Chron. xxxvi. 21, which are the only applicable passages.

In general, says Dr. Owen, with respect to the prophecies applied by the Evangelists to Christ, those applications must necessarily be just, even because they have so applied them. For if the same Spirit that dictated the prophecies in the Old Testament, dictated also their interpretations in the New, He surely could best ascertain to whom or to what they were meant to be ultimately applied.*

CHAPTER II.

“That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”—Ver. 15.

To account for the application of this passage to

* See “Owen’s Modes of Quotations,” sect. v. p. 96; Grotius, Hammond, and Elsley, *ad loc.*; and Whitby’s Dissertation at the end of St. Matthew’s Gospel, framed to show that where *hina plērōthe* is used, the Holy Spirit always intended that the prophecy thus referred to should be fulfilled in Christ.

God's calling His son Jesus out of Egypt, Parkhurst refers to Exod. iv. 22, 23, where God commands Moses, "Thou shalt say unto Pharaoh, Thus saith the Lord, Israel (is) my son (even) my first-born. And I say unto thee, Let my son go, that he may serve me." Now, under the patriarchal dispensation, every first-born son in the holy line, reckoning from the father, was a type of the great first-born, the Messiah (See Rom. viii. 29; Col. i. 18), and, no doubt, was regarded as such by the pious believers of those times. The people of Israel, then, being thus solemnly declared by God himself to be His son, even His first-born, must have been considered, in some respects, an eminent type of the same exalted personage. Hence, in Isa. xlix. 3, Israel is put for Messiah, in these words: "Thou art my servant, O Israel, in whom I will be glorified." And let it be particularly observed, that Jehovah gave to Israel this high title on the occasion of His calling him out of Egypt. Believers, therefore, might naturally expect that something similar to the calling of Israel out of Egypt would happen to him whom Israel represented. If Jesus, then, was indeed the Messiah, the Son of God, the great first-born, Matthew very pertinently applied Hosea's words concerning God's calling Israel when a child (that is, in a political sense, as not yet being formed into an independent nation) out of Egypt, to His recalling the antitype of Israel, even His beloved child Jesus, out of the same country.

~ "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard," etc.—Vers. 17, 18.

THESE words are quoted from Jer. xxxi. 15, and
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were originally spoken of the captivity of the ten tribes, but are here applied to the murder of the innocents at Bethlehem. The Evangelist does not say "This was done that it might be fulfilled," (as in ver 15), but "then was fulfilled;" that is, "then that happened which gave a more full completion to those words of Jeremiah," and thus gave a greater occasion for Rachel to weep than before; which the prescience of God could not but foresee, and therefore His Spirit might have a reference to in those words. For, (1), Rachel being dead so long before the captivity, she may as well be introduced weeping here as there. (2). The slaughter of the Bethlehemites might well be styled the slaughter of her children, she being buried there (Gen. xxxv. 19), and the Bethlehemites being descended from her husband and her own sister. (3). The slaughter of the innocents not being confined to Bethlehem, but extending to "all the coasts round about," and Rama being in the tribe of Benjamin, which sprang from Rachel, and not from Leah, the voice of her weeping may be well said to be heard in Rama. (4). This weeping for her children, was "because they were not," the import of which is, that they were dead, or taken from the land of the living. (See Gen. v. 24; xlii. 13; Ps. xxxix. 13; civ. 35; Jer. x. 20; xlix. 10; Lam. v. 7). Now, this being not literally true of her own children gone into captivity, from which, saith God, they shall come up again to their own borders (Jer. xxxi. 16, 17), it should not be thought strange that so literal a completion of the words should also be referred to by the Holy Ghost.*

* Keil, "Comm." *in loco*.

"And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—Ver. 23.

Because that is here said to be fulfilled that was *spoken* by the prophets, some think it probable that there was among the ancient prophets a belief that the Messiah should be a Nazarene, and that this was delivered down by tradition. The phrase *to rhethen*, however, is used thirteen times in this gospel, and but once elsewhere; and it always denotes that which is *written*.

Others refer these words to his being a Nazarite, and also a Branch, and, with the margin, refer to Judg. xiii. 5, where the angel, foretelling the birth of Samson, says, "No razor shall come upon his head; for the child shall be a Nazarite unto God from the womb." They also refer to Is. xi. 1: "There shall come forth a rod out of the stem of Jesse, and a Branch (*netzer*) shall grow out of his roots." That this refers to Christ there is no doubt. But how was this fulfilled by His dwelling at Nazareth? He certainly was as much the Branch, the Holy One, or a Nazarite, when He was born at Bethlehem, as when He went to Nazareth.

As, therefore, the evangelist does not cite any particular prophet, as he had done, chap. i. 22, and ver. 17, and in the other places above named, but says, this was spoken by the prophets, in the plural number, we may observe, with Jerome, "that he thereby shows he took not the words from the prophets, but only the sense." The term Nazarene involves in it ridicule and reproach. The Israelites despised the Galileans in general, but especially the Nazarenes, who were so contemptible as to be the subjects of ridicule even to the Galileans them-

selves. Hence, Nazarene was a term of reproach—~~h~~ proverbially given to any despicable, worthless ~~s~~ person. So a celebrated thief among the Jew~~s~~, was termed Ben Netzer; in allusion to whom, the latter writers among them give this name to Christ, whose dwelling at Nazareth, was one reason for his being contemned, despised, and rejected by his countrymen (John i. 46; vii. 52). Wherefore, since the prophets (particularly Ps. xxii. 6; lxix. 9, 10; Isa. lii.; chap. liii.; Zech. xi. 12, 13 :) have foretold that the Messiah should be rejected, despised, and traduced, they have in effect predicted that He should be called a Nazarene. And the evangelist justly reckons Christ's dwelling in Nazareth among other things, a completion of these predictions.

CHAPTER III.

“And Jesus, when he was baptised, went up straightway out of the water: and, lo! the heavens were opened,” etc.—Ver. 16.

GROTIUS conjectures that *euthus, straightway*, is here transposed—*anebē euthus*, for *euthus anebē*, as soon as he had gone up; and he justifies the phrase by authorities out of Æschylus and Aristotle; to which Blackwall* adds a parallel instance out of Xenophon. If this be admitted, the translation should be, “After Jesus was baptised, as soon as he came up out of the water, the heavens were opened,” etc. To say that our Saviour came up out of the water immediately after he was baptised, seems a small circumstance to note—one of no importance or use; but taken the other way, it clearly and gracefully introduces the account of the following glorious appearance of the Holy Spirit.

* “Sacred Classics,” p. 73.

CHAPTER IV.

The temptation of Christ.—Ver. 3—11

THERE are some difficulties in this narrative : and many commentators have attempted to get rid of them by adopting the *allegorical* method of interpretation. This, however, is unwarranted by the historian, and by the character of the transactions which he narrates. Regarding it as an account of a real occurrence, we may notice that Matthew and Luke are said to contradict each other, in the order in which the several temptations occurred ; but the variation arises from the fact that Matthew gives the three temptations in order of *time* ; whereas Luke transposes the second and third, consulting the order of *place*, and bringing together the two temptations in the wilderness. Townsend has an elaborate note, in which he has shown the probable reasons that influenced the evangelists in thus disposing the temptations, from an examination of the respective purposes for which the gospels were composed.*

Commentators are not agreed as to the meaning of the Greek word we render pinnacle ; but one thing is certain, that it does not signify *pinnacle* in the sense now attached to the word (that is, the point of a spiral ornament) ; for thus the article would not have been used. Grotius, Hammond, and Doddridge, take it in the sense of *balustrade*, or pinnacled battlement, but we prefer the opinion of Wetstein and others, that it signifies that part of the temple called the king's portico, which, Josephus says, “ deserves to be mentioned among the most

* “New Testament Arranged,” vol. i. pp. 99—102.

magnificent things under the sun : for upon a stupendous depth of a valley, scarcely to be fathomed by the eye of him who stands above, Herod erected a gallery of a vast height, from the top of which, if any looked down, he would grow dizzy, his eyes not being able to reach so vast a depth.”* The word translated *taketh*, properly signifies, *took him along with him* ; that is, induced him to accompany him, without at all implying anything of a compulsory nature. One objection urged against the literal interpretation is founded on the eighth verse, in which the devil showed to our Lord all the kingdoms of the world, and the glory of them, which, it is said, could never literally happen. But the Hebrew *aretz* and the Greek *cosmos* are frequently used to denote, not the whole *world*, but only the *land of Judea* (see John xii. 19 ; xviii. 20 ; Rom. iv. 13). In the time of our Lord, Judea was divided into several governments or kingdoms, under the three sons of Herod the Great ; who are not only called Ethnarchs and Tetrarchs, but also *kings*, and are said to *reign*.

CHAPTER V.

“And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him ; and he opened his mouth, and taught them, saying.”—Ver. 1—2.

SOME critics decide that the discourse which follows is distinct from that recorded in Luke vi. 17—49;† but the reasons assigned for this opinion are not conclusive. Matthew’s report certainly contains much that is not found in Luke, whilst Luke gives a few things not found in Matthew ; and, further,

* “Antiquities,” B. xv. c. 14.

† Webster and Wilkinson, Greek Test., *in loc.*

the expressions are occasionally different. But, on the other hand, the beginning and end of both discourses are alike, as are, also, the circumstances which follow. This seems enough to identify the two reports as of the same discourse. The fulness of Matthew's report is supposed to arise out of the fact that he was writing for Hebrew Christians, primarily, and that it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law, and the teaching and practice of the Pharisees. Luke, writing chiefly for Gentile Christians, omits the long passages of Matthew, of the description referred to, and dwells only upon those subjects which are of practical importance to all. As for the other variations, in form and expression, they are only such as will always be found in a comparison of the reports of independent witnesses.

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”—Ver. 38—42.

There are few readers of the Bible who have not felt the difficulty of so interpreting these divine precepts as to reconcile them, not merely with their own conduct, even when free from all anger, and when animated by the most benevolent feelings, but with what appears to them to be the necessary conduct of society towards those who so far violate the social compact as to bring themselves within the description of those offenders here spoken of by the

Lord. Dodderidge has shown, in his note on the passage, with what perplexities even deeply studious and conscientious Christians are pressed, when they seriously reflect upon the subject. "If it be asked," he observes, "whether we are universally forbidden to resist on these occasions, I answer we are, unless we be in our conscience convinced that, in present circumstances, to stand on our defence will be more for the public good. . . . I apprehend these expressions intimate that, on the whole, it will generally be for the best to waive rigorous prosecutions on such slight occasions." And so, on the other precept—"give to him that asketh thee," etc., he says, "In whatever sense it be taken it must admit of some exceptions, or it will not only be inconsistent with such precepts as require us to take care of our families (as 1 Tim. v. 8), but with natural justice and common sense."* It need not be remarked, that so loose a principle of interpretation as that here implied is extremely objectionable, inasmuch as it leaves to each person the right to interpret according to his own predilections or "conscience," and thus divests the divine word of its paramount authority. We have said something on this and similar passages in a preceding volume,† but a few additional remarks may not be without their use. Immediately before the divine lesson, as Dr. Pilkington observes,‡ our Lord had selected His twelve apostles from a great number of other disciples (Luke vi. 17), and when He had seated Himself on the side of a mountain, his disciples came near unto him (Matt. v. 1), and he lifted up his eyes on them,

* "Family Expositor," *in loco*.

† Vol. I., pp. 63—66.

‡ "Observations on our Lord's Conduct," p. 32.

and began to teach them in the hearing of the multitude. We must next observe in what capacity the disciples were sometimes addressed. They were addressed as men to be reviled and persecuted and every way falsely accused, like the prophets before them (ver. 11, 12); as professors and propagators of a new religion, who were the salt of the earth, the light of the world, and like a city set on an eminence (ver. 13, 14); as great in the kingdom of heaven, on condition of doing and teaching Christ's commandments (ver. 19); as guides to others (Luke vi. 39); as obliged to be prudent in dispensing instruction and reproof (Matt. vii. 6); as prophets and workers of miracles, in the name of Christ (ver. 22). It must be obvious, therefore, that a peculiar conduct might be required of them, on account of their singular circumstances at that time. It became them to display the power of religion by the most perfect acquiescence under those personal injuries and temporal losses which they would often endure on a religious account. When judicially despoiled of their goods, they were gladly to suffer still further injustice for the name of Jesus; and when customary acts of oppression arose, they were to show mildness instead of reluctance; so that, after a compelled assistance, they were to give a voluntary one to the oppressor, instead of resenting the wrong. Such might well be exhorted to unbounded liberality, and to lending not only without usury, as Moses directed, but without hope of receiving anything again. Though love of our enemies, as modified by Christ, is a duty at all times, yet it was peculiarly fit to inculcate it on the apostles, when the profession and teaching of Christianity exposed them to hatred, curses, spiteful usage, and the fiercest persecution. Their

ministry would have been obstructed by attention to gain; having received freely, they were to give freely; and if any thought that the gifts of God could be purchased by money, the dispensers of them were to say with Peter, "Thy money perish with thee!" Such might also be exhorted to take no thought for food or raiment, and to make no solicitous provision for the morrow. The labourer was worthy of his hire, and had a special assurance of God's protection: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. vi. 33). Whatever disciple of Christ, at that time, and in those circumstances, literally obeyed these precepts, built his house on a rock—the sure foundation of God's veracity and power.

The propriety of this interpretation of the precepts comprised in the text will be further evident, if it be borne in mind, that in another of our Lord's discourses, somewhat later in point of time, one of these precepts is repeated: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on" (Luke xii. 22). And again; "Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind" (ver. 29). And our Lord adds this further injunction: "Sell that ye have, and give alms" (ver. 33); and he enforces it with the same reasons which he had formerly assigned for not laying up treasures on earth—the superior nature of heavenly treasures, and the danger lest earthly ones should engross our affections. But as this latter precept must be restrained to those particular times, we have in this a proof that the other commands naturally admit of the same restriction. Agreeably to this, we find,

again, the promise of a special protection (ver. 31) as a proof that the whole discourse is addressed to our Lord's immediate disciples, His friends, His little flock ; those whose apology the Holy Spirit was to dictate when they were brought before synagogues and magistrates for preaching the gospel, and whose lives would be so exposed to danger on that account, that it was necessary to arm them against the fear of those who killed the body (Luke xii. 4). Our Lord's address to the people at large is different: "Take heed and beware of covetousness ; for a man's life consisteth not in the abundance of the things which he possesseth" (comp. ver. 15 with ver. 22). Tillotson says, "This discourse was not intended for a general and standing rule to all Christians ; but was designed for his disciples only ; to take them off from all care about the things of this life, that they might attend upon his person, and wholly give themselves up to that work to which he had called them.*

Blair objects to such a restriction of the precepts as that here proposed, observing that pastors were not instructed in opposition to laymen, nor the Twelve in opposition to the other disciples,† which is no doubt true. But they were followers of Christ at a particular time, and in peculiar circumstances. And, as Pilkington observes, from many of these the Seventy were to be selected ; and many of them were to receive the Spirit after our Saviour's ascension, and to become teachers of his religion. Some duties might therefore be reasonably required of them, which are not incumbent on Christians in all ages of the church. A reference to chap. xix. 21 of this

* Sermon xxxvi., ver. 1, fol. on Luke xii. 15, p. 255.

† "Discourses in the Sermon on the Mount," vol. i.

gospel, and the note on it will show that a precept is not universal in its obligation, because it was enjoined by our Lord upon some of those whom he immediately addressed.

CHAPTER VII.

“And then will I profess unto them, I never knew you.”—Ver. 23.

ON the sense in which the verb “to know” is frequently used in both Old and New Testaments, see the exposition of Exod. vi. 3.*

CHAPTER X.

“Neither do men put new wine into old bottles; lest the bottles break, and the wine runneth out, and the bottles perish.”—Ver. 17.

THE bottles were not then made of glass or stone, but of goat’s skin.

CHAPTER XIX.

“And behold one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God.”—Ver. 16, 17.

DR. ADAM CLARKE and some other commentators propose to read “Why dost thou question me concerning that good thing? The good thing [or that which is good] is one”—a reading justified by a few MSS., by several versions, by many Fathers, and ultimately adopted by Griesbach. Blackley,† following Tischendorf, Alford, and some others, reads “Why askest thou me concerning good? The good being is one,” which is preferable.

* Vol. ii., pp. 399—401.

† “Critical New Testament,” *in loco*.

“Jesus said unto him, If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.”—Ver. 21.

These words of our Saviour refer to the greatest perfection that could be attained while He was on earth, which consisted in attending His person, in preaching the gospel with an entire reliance on His promise for daily subsistence, and in readily laying down life itself for the truth. And when the young man departed sorrowful, because he had civil authority and great possessions, our Lord went on to observe how difficult it was for the rich, or, as he explained himself, for those who trusted in riches (Mark x. 24) to become his disciples, at a time when belief in him so essentially affected men in their secular concerns.

CHAPTER XXI.

“Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”—Ver. 5.

INSTEAD of *an ass* AND *a colt*, the Greek *kai* should have been considered as exegetical, or be rendered as a particle of specification, by *namely*, or some equivalent word. In Rom. viii. 23, etc., it is rendered *even*; and this use of the word is authorised by the best Greek classics. Besides, the writers of the New Testament, and the translators of the Septuagint, generally give to Greek particles the same latitude and variety of signification which the correspondent words in the Hebrew are known to have.

“And brought the ass, and the colt, and put on them their clothes, and they set him thereon.”—Ver. 7.

Those who reject the solution proposed above of the

seeming discrepancy between Matthew and Mark, have been sadly puzzled with this seventh verse. How the disciples should set Jesus on *both* the ass and the colt, it is difficult to understand. Some have taken the *plural* for the *singular*; others suppose that our Lord rode upon them by turns; others, that he might be said to ride on both, if the one accompanied the other upon which he sat; and others have decided, that the text has been accidentally altered, in support of which they refer to the Codex Bezae, some copies of the Itala, and some of the Vulgate; while a few others have *upon HIM*, instead of *upon THEM*. The first and the last of these conjectures, though supported by high authorities, as Glass, Clericus, Campbell, Weston, and Dr. A. Clarke, are by no means satisfactory methods of getting over the difficulty. The former is too arbitrary and precarious a principle, and the latter derives no support from the few copies in which the reading is found, compared with the bulk of the MSS., etc., which are the other way. Mr. Bloomfield understands the second *them* of *the clothes*—and *set him thereon*, that is, on the *clothes*. Euthymius and Theophylact both adopt the text thus.

CHAPTER XXII.

“Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one.”—Ver. 36.

THIS injunction must be understood, as Pilkington observes, to signify that distress and danger approached, and that it behoved each of them to provide for his subsistence and safety in such manner as prudence directed. In their circumstances men

usually provided themselves with swords, and therefore he expressed their situation by saying, that, in the common course of human affairs, such weapons would be deemed necessary. The disciples did not see his meaning, and answered, "Behold, here are two swords," with which they were probably furnished for security on their journey, from robbers or wild beasts. Our Lord replied, "It is enough," intimating that the apostles were not to understand him as requiring that they should employ force in His defence or their own. This he plainly declared when he immediately subjoined, that His being numbered among the transgressors must needs be accomplished in him; and also when he commanded Peter to sheath the sword he had rashly drawn (Matt. xxvi. 52) with this remarkable admonition, that "all who take the sword shall perish by the sword."

CHAPTER XXVI.

"For this is my blood of the New Testament, which is shed for many for the remission of sins."—Ver. 28.

OUR Lord here seems to limit the shedding of His blood to *many*; and with this agree chap. xx. 28, Rom. v. 15, 19, Heb. ix. 28, etc. The question is, how these passages are to be interpreted in harmony with such as Col. i. 20, 1 John ii. 2, 2 Cor. v. 18—21, John iii. 16, and others, in which the blood of Jesus Christ is said to have been shed for *all*, for the *whole world*, etc. There is no opposition between them. In the former class of passages the reference is to those who are *actually saved* by the sacrifice of the Lord; in the latter class, the reference is to all who *may be* saved by the same means.

Christ bore away the sins of such only as were willing and desirous to be reconciled to God, and to comply with the conditions offered by him. *All* might accept the terms, and have the benefit of them, if they would; but as all would not, He carried away the sins of *many* only ; i.e., of such as complied, and were saved.

CHAPTER XXVI.

“ O, my father, if it be possible, let this cup pass from me.”—Ver. 39.

SOME have referred this affecting prayer as having reference to the death of Christ, with its attendant sufferings, from which he now shrunk. But this is evidently wrong, for the Apostle, in Heb. v. 7, says, “ He was heard [answered] in that he feared.” What the dreaded thing was we are not told, and we shall be wise not to perplex ourselves about it further. It is enough for us to know that it was something very appalling, and that it was endured on our account. It is one of the important parts of the New Testament revelation to make this known to us, that our conceptions of the grace and infinite condescension of the Son of God may be more adequate than they could otherwise be, as also that our comprehension of his mediatorial work may not exclude one of its most important and consolatory features, as it is pointed out in Heb. ii. 16 — 18: “ For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is

to succour them that are tempted." All the instances connected with this awful scene in the life of Christ point it out as one in which he was entirely exposed to this "suffering," the consequence of his being tempted. The language of the Evangelists is very marked and unusual. "He began to be sorrowful"—"sore amazed and very heavy," says Doddridge paraphrases, "He began to be in a very great and visible dejection, amazement, anguish of mind"; observing upon it, "that the words which our translators use are very flat, all vastly short of the *emphasis* of those terms which the Evangelists describe the awful scene; *lupēisthai* signifies *to be penetrated with* the lively and piercing sorrow; and *adēmoein* to *quite depressed* and almost overwhelmed with *grief*." Mark expresses it, if possible, in a more plain and stronger manner; for *ekthambeisthai* imports the most shocking mixture of *terror* and *lament*; and *perilupos*, in the next verse, intimates that he was *surrounded with sorrow* on every side so that it broke in upon him with such violence, that humanly speaking, "there was no way of escape."

Then, was "the hour and power of darkness." Throughout his life He had been assailed, on the part of his flesh, on human nature, with every temptation,—with every infirmity to which that nature is obnoxious. He was tried with every trial which it is *possible* for human nature to be assailed by the putting forth of all the subtlety and power of Satan. Within the short period of his public office was compressed the total of all man's liability to be tempted to sin. We may have some idea of the Son of man's temptation and load, if we can conceive of every variety of human passion,

and every variety of human affection, which has ever been realised, inherent in the humanity, and combined against the holiness of him who was not only a man, but the Son of man, the heir of all the infirmities which man entails on his children, which he took freely and fully upon him; all to bear, and bearing all, to annihilate all, and to bring in a righteousness, universal as the Fall and the temptation were.* All the intensity and horror of these temptations and oppressions were now concentrated; for, as he said, "The Prince of this world cometh"; and if we would know how Christ's abhorrence expressed itself, we may find something of it in the Psalms; in which his sufferings are recounted by the Holy Ghost. He took the prey out of the hands of the mighty. He gave Satan no lodgment or residence; He gave sin no quarters within His being; but so bitter and frightful was the conflict with the powers of darkness, that "his sweat was as it were great drops of blood falling down to the ground."

"Nevertheless, not as I will, but as thou wilt."—Ver. 39.

This passage has been thought to be opposed to the doctrine of Christ's true divinity—of his oneness with the Father. So, also, John v. 30: "I seek not mine own will, but the will of the Father which hath sent me;" and vi. 38: "For I came down from heaven, not to do mine own will, but the will of Him that sent me."

The error arises out of a confused notion of the person of Christ, which apprehends him to be a sort of compound, confused, and mixed nature, of the human and the divine. The church of Scotland

* Irving, "Incarnation," p. 164.

(as, indeed, all the orthodox reformed churches) guards against this ancient error in its sixth article, wherein it says, that “ God sent his Son, his eternal wisdom, the substance of his own glory, into this world, taking the nature of manhood, of the substance of a woman—to wit, of the virgin — by operation of the Holy Ghost, and so was born the just seed of David, the angel of the great council of God, the very Messias promised, whom we confess and acknowledge ; Immanuel,—very God and very man ; *two perfect natures* united and joined in *one person*, by which our confession we condemn the damnable and pestilent heresies of Arius, Marcion, Eutyches, Nestorius, and such others as either did deny the eternity of his Godhead, or confounded them, or yet divided them.” This clearly and properly recognises a will in the human nature of Christ, a creature-will, conditioned as is ours, in itself ; but which being taken into the unity of the person of the Son of God, received such teaching, faith, and sustentation from the person who had taken it, acting, as He always did, through the Holy Spirit, that in everything it consented and agreed with the will of the Godhead or Divine nature. “ Those who say there is but one will in Christ, make Him either only God or only man. There is the absolute will of the Godhead, and there is the limited will of the creature. These two may be consentaneous with one another, which is holiness ; or they may be dissentient from one another, which is unholiness, in the creature. But the one cannot be the other without confounding two most opposite things, the Creator and the creature, and introducing the doctrine of Spinoza, the doctrine of Eastern sophists and Western savans, that God is the soul of the

world ; that He is diffused through the creature, and that the creature is of Him a part. If, again, we say with Sergius, that the operation in Christ is neither divine nor human, but a mixture of both, as he called it, Theandric or Godmanly, you confuse the two natures of Christ, and make one between them, which is neither God's nature nor man's nature, but an unknown something lying between them both, with which man hath no sympathy, or rather no consubstantiality and therefore which cannot be Mediator between God and man."*

The text indicates, then, as the words obviously import, that there were two wills in Christ : the one, the absolute will of the Godhead, which went on working in its infinite circles ; the other a man's will, which was bounded by the limited knowledge, the limited desires, the limited affections, and the limited actions of manhood ; a divine nature and a human nature, God and man. At-one-ment, or reconciliation, is a mere notion, figure of speech, or similitude, until it is seen effected in the constitution of the person of Christ, under these two wills or operations. Thus the Word was made flesh, and having subdued, condemned, and overcome the enmity in the flesh, He redeemed it, and raised it from the tomb, which could not possibly hold it, and is now on the right hand of the Majesty on high, visible head, effective ruler of the created worlds, and of the intelligent creatures which possess them.

CHAPTER XXVII.

"They gave him vinegar to drink mingled with gall."—Ver. 34.

MARK (xv. 23) says "*wine mingled with myrrh.*"

* Irving, "Sermons on the Incarnation," p. lxx. (140).

Hence it has been supposed, that two different potions are spoken of; but Grotius has shown, that by the word *oxos*, which is that used by Matthew, is not meant vinegar, but a very inferior wine, used only by the meanest persons. It was so called from its acidity, on account of which it was used well spiced with myrrh, frankincense, and sometimes wormwood. This potion, then, Mark not improperly calls “wine mixed with myrrh.”

“And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.—Ver. 37.

The variations in the inscription said to have been put upon the cross over the head of our Saviour, when he was crucified, as given by the four evangelists, have been exhibited as proofs of contradiction in the sacred writings, on a matter so simple that it might be considered as almost impossible that any one who had been an eye-witness, or had obtained his information from authentic sources, should err. Let us see what the fact really is.

The inscription appears as follows, in the several evangelists.

Matthew . . This is Jesus the King of the Jews.

Mark The King of the Jews.

Luke This is the King of the Jews.

John Jesus of Nazareth, King of the Jews.

The bishop of Llandaff, in his apology for the Bible, in answer to Paine, who had urged these variations as an insuperable objection to the authenticity of the gospels, offers the following remark: “I admit that there is an unessential verbal difference; and are you certain that there was not a verbal difference in the inscriptions themselves? One was written in Hebrew, another in Greek, another in Latin; and

though they had all the same meaning, yet it is probable, that, if two men had translated the Hebrew and the Latin into Greek, there would have been a verbal difference between their translations." As an illustration of his argument, the Bishop adds, "You have rendered yourself famous by writing a book called—*The Rights of Man*; had you been guillotined by Robespierre, with this title, written in French, English, and German, and affixed to the guillotine—'Thomas Paine, of America, author of the Rights of Man,'—and had four persons, some of whom had seen the execution, and the rest had heard of it from eye witnesses, written short accounts of your life, twenty years or more after your death, and one had said the inscription was—'This is Thomas Paine, the author of the Rights of Man'; another, 'The author of the Rights of Man'; a third, 'This is the author of the Rights of Man'; and a fourth, 'Thomas Paine, of America, the author of the Rights of Man,'—would any man of common sense have doubted, on account of this disagreement, the veracity of the authors in writing your life?"* We think not. But when the gospel is viewed in a spirit of hostility the case is different.

It has been already said, that the inscription was, according to the history, written in three languages, *Hebrew, Greek, and Latin*. Now it is most probable, nay certain, that Matthew, who wrote for the use of the *Jewish* converts, selected that which was written in *Hebrew*, in which language the word *Jesus* signifies *a Saviour*: "THIS IS JESUS THE KING OF THE JEWS." As this was to be read by the Jews, Dr. Knox thinks it might have been de-

* "Two Apologies," pp. 308, 309: 1818.

signed by Pilate's advisers to heighten the insult and mockery, by calling Christ a Saviour, as well as a King. If it should be asked, Why "the Nazarene," which is inserted by John, who, as we shall see, copied from the Greek, was omitted in the Hebrew, and we must assign a reason for Pilate's humour, perhaps we may thus account for it, says Dr. Townson. He might be informed, that *Jesus* in Hebrew denoted a *Saviour*, and as it carried more appearance of such an appellative, or general term, by standing alone, he might choose, by dropping the epithet "The Nazarene," to leave the sense so ambiguous that it might be thus understood—"THIS IS A SAVIOUR, THE KING OF THE JEWS." Pilate, as little satisfied with the Jews as with himself on that day, meant the inscription, which was his own, as a dishonour to the nation; and thus set a momentous verity before them, with as much design of declaring it, as Caiaphas had of prophesying, "That Jesus should die for the people" (John xi. 49—51). The ambiguity not holding in Greek, "The Nazarene" might be there inserted in scorn again of the Jews, by denominating their king from a city which they held in the utmost contempt. (See John i. 46).

Mark, who wrote his gospel at Rome, very properly selected the Latin inscription. It is not assuming much to suppose that Pilate would not concern himself with Hebrew names, nor risk an impropriety in speaking or writing them. Besides, it is well known that a Roman prided himself in not using any other language than his own, and it was thought essential to the dignity of a Roman magistrate in the times of the Republic, not to speak but in Latin on public occasions. Hence, Pilate probably omitted the Hebrew words, JESUS, and NAZA-

RETH; and writes, consistently with the usual brevity of Latin inscriptions, *Rex Judæorum* —“ THE KING OF THE JEWS.”

So scrupulous were the Romans at this time with regard to other nations, whose languages they esteemed barbarous, that Tiberius on one occasion apologised to the senate for having used a Greek word in his oration; and once, when they were drawing up a decree, he advised them to erase another that had been accidentally inserted in it.* Pilate, indeed, according to Matthew, asked, at our Lord's trial, “ Whom will ye that I release unto you, Barabbas, or JESUS *which is called* CHRIST ?” And again, “ What shall I do then with JESUS *which is called* CHRIST ?” But Dr. Townson reasonably judges that this is related as the interpreter, by whom Pilate spake, delivered it in Hebrew. For, as he remarks, if the other evangelists have given us his exact words, of which there is the highest degree of probability, he never pronounced the name of Jesus, but spake of him all along by periphrasis: “ Will ye that I release unto you *the King of the Jews ?*” “ What will ye then that I shall do unto him whom ye call *The King of the Jews ?*” Thus he acted in conference with the rulers, and then ordered the Latin inscription as above given, without mixture of foreign words.

Luke, too, has his from the Latin, and corresponds with Mark, with the addition of the words *this is*—“ THIS IS THE KING OF THE JEWS.” But as these words were of course implied and understood in all the inscriptions, they might very properly, and without any departure from the original, have been supplied by Luke himself.

* “ Suetonius in Tiberio,” c. 71.

John, who differs from Matthew, by inserting "the Nazarene" — "JESUS, THE NAZARENE, THE KING OF THE JEWS," — no doubt copied the Greek inscription, of which this word very properly formed part. If one of the inscriptions was written in Greek, it was doubtless for the information of those who were not acquainted with the other tongues, but the word JESUS would not convey the idea of a *Saviour* to the Greeks; it was to them only a proper name; therefore it adds, "of Nazareth," or "the Nazarene," as a matter of historical information. The Jews knew the native place of Jesus, but the Greeks did not.

Thus it appears that the inscriptions being in three different languages, might, for very good reasons in the opinion of those by whom they were written, have some variations, adapted to the different persons for whose information they were intended; and that in this particular each evangelist has acted the part of a faithful and judicious historian, in selecting that inscription which was best suited for the information of the persons to whom he wrote.*

"The thieves also, which were crucified with him, cast the same in his teeth." — Ver. 44.

Luke (chap. xxiii. 39) says that one of the thieves reviled Jesus, for which he was rebuked by the other. To reconcile this with Matthew, some have supposed that the penitent thief first joined with the other in upbraiding our Lord, but afterwards

* See Dr. Townson's "Discourses on the Four Gospels," and Dr. Knox's "Christian Philosophy." A different view of the matter is taken by the late ingenious editor of Calmet, in "Fragments," No. DLXXV., which cannot fail to gratify, if it do not convince the reader.

repented, and acknowledged his offence. But this solution is unsatisfactory, nor is it conceivable that Luke would have omitted to narrate so extraordinary a circumstance. Much more satisfactory is the solution of Schleusner, Doddridge, and others, who find in Matthew an *enallage* of number, plural for singular, which is very common in the Hebrew. That Matthew does frequently so express himself, must be seen by every careful reader of his gospel.

“And many women were there (beholding afar off), which followed Jesus from Galilee, ministering unto him; among which was Mary Magdalene,” etc.—Ver. 55, 56.

In John xix. 25, it is said that some of these women, namely, Mary the mother of Jesus, Mary the wife of Cleophas, and Mary Magdalene, were standing so near to the cross that our Saviour held a conversation with His mother, while suspended on it. But this is by no means inconsistent with what Matthew says. The crucifixion was a work of time, and lasted for several hours; and it is most likely that the women had withdrawn from their former situation near the cross, at the time of which Matthew speaks; for it will be observed that it was after our Lord had dismissed His spirit. The executioners were probably preparing to take the body down from the cross, which will readily suggest the reason for the withdrawal of the female attendants, who might at the same time, without any appearance of indelicacy, linger at some convenient distance from the spot, that they might have the last sad sight, as they thought, of the remains of the blessed Jesus.

CHAPTER XXVIII.

IN the history of the Resurrection, there is a sufficient agreement among the evangelists, though in circumstances they seem to differ, upon which Grotius has some admirable remarks. There is nothing in the narratives, he observes, which amounts to absolute diversity. The only semblance of it is, that John first narrates his own and Peter's going ; then the things which Mary Magdalene had seen ; though, that the order of time was different appears from Luke xxiv. 22—24. But this has no weight with him who knew that, like other annalists, the evangelical ones do not always restrict themselves within such narrow limits as to only narrate first what occurred first. Neither did John deviate from the natural order without good cause. He knew well how slight, with many, would have been the weight of female testimony, on account of the weakness of judgment usually attributed to women. Having therefore to treat of a most momentous affair, at once perfectly true and yet difficult of belief, he paves the way for her narration, by his own and Peter's testimony.

Besides, the brevity with which the evangelists have narrated this, as well as almost every other occurrence, as also the particular objects which they severally proposed in writing their gospels, have induced them to make a selection from the materials of which they were in possession, instead of giving a harmonised narrative of all that took place on this extraordinary and momentous occasion. Each mentions more particularly the circumstances which he considered most important to be known, by those whom he addressed : and, in

most instances, one seems to supply what the other had omitted.* To arrange and harmonise these several accounts, is a work of some labour, but by one of those singular coincidences which sometimes occur, three competent and learned men were engaged at the same time in studying the account of the resurrection. These were, Pilkington, a country clergyman, whose work is a monument of patient investigation ; Doddridge, the well-known author of the *Family Expositor* ; and West, a layman, whose treatise on the resurrection will always be valued by those who would understand the evidences of their religion. These three writers, unknown to each other, all came to similar conclusions as to there being two companies of women. The only variation with respect to the two parties of women is, that Doddridge supposed them to have left the city by different ways, and therefore that they did not meet till they arrived at the tomb.

An abstract of Mr. West's plan was compiled by Dr. Doddridge, and may be seen in the postscript to the first part of the *Family Expositor*. It chiefly differs from that of Doddridge in these two circumstances : — that it supposes the women to have made two different visits to the sepulchre, and in consequence of that, to have made two reports ; whereas, Doddridge unites them (though he does not suppose they all came together, but that they met there) ; and that it also makes Peter to have run to it twice, of which there can be no reasonable doubt, though Doddridge, before he perused West's plan, had incorporated Luke's account with that of John, relating to his running thither with John, on *Mary Magdalene's* first report.

* See vol. i. pp. 48—54.

Referring to these harmonies for particulars, we may observe, that the chief difficulties which occur in the evangelical history of the Lord Jesus, from His death to His ascension, are found in the morning of His resurrection. The events related of it fell within a short space of time, and were nearly coincident, or quickly successive to each other. They are told briefly, and but in part, by the evangelists, with few notes of time or order relative one to another. It cannot therefore excite surprise, that learned men have judged variously of their connection, and have pursued different methods of reducing them into one narrative; but they have all succeeded so far as to shew, by a very probable arrangement, that the gospels are wholly reconcileable with each other.

THE GOSPEL OF MARK.

CHAPTER II.

“And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.”—Ver. 4.

THIS passage has furnished merriment to deistical writers, some of whom have, with more wit than wisdom, attempted to depict the plight in which the breaking up of a roof, consisting of the usual materials of tile and plaster, would place the persons who were immediately under it, as it is supposed was the case with our Saviour and His disciples, etc. There is more than one way out of this supposed difficulty. Lightfoot, Whitby, Macknight, and others, suppose that the paralytic was brought on the roof, which was flat, by stairs from without the house: and that the flat trap-door on the roof was taken forcibly up with its frame, and perhaps some tiling and plaster of the roof, also, the sick man being then let down into the upper chamber, where Jesus was teaching. Le Clerc conjectures, that the tiling of a covered vestibule, in which Jesus taught, might have been taken off. The late editor of Calmet, taking hold of what Dr. Shaw says of the houses throughout the East, namely, that they are *low*, consisting generally of a ground floor, only, or of one upper storey, and a flat roof, the roof being

covered with a strong coat of plaster, and built round a paved court, into which the entrance from the street is through a gateway, or passage room, presumes that our Saviour was preaching in a house of this description. Attending only to the structure of such a house, he observes, will remove all difficulties supposed to exist in the narrative. It has been urged, for example, that "as the uncovering or breaking up of a roof, or the letting a person down through it (Luke v. 19), supposes the breaking up of tiles, spars, rafters, etc.,—so it was well (as the objector goes on in his ludicrous manner) if Jesus and his disciples escaped with only a broken pate, by the falling of the tiles." That nothing of this kind happened, Mr. Taylor shows by a careful examination of the terms employed by the Evangelist, and by a reference to the Syriac and Parsee versions, which he proves to justify this application: "When they could not come at Jesus for the press, they drew back the veil where he was, or they laid open that part of it, especially, which was spread over the place where he was sitting, and having removed whatever should keep it extended, they let down the bed wherein the sick of the palsy lay." The parallel place in Luke, which we translate, "they let him down through the tiling, but which should be translated, "they let him down OVER, ALONG THE SIDE, OR BY THE WAY OF the roof," just as we may suppose Mark Anthony to have been, as mentioned by Tully in his second oration against Anthony, where he says, "How often did Curio's father thrust you out of his house? How often did he place sentinels to prevent you crossing his threshold? Yet you, favoured by night, *prompted by lust, and compelled by hire*, were let

down through the roof." So also, as Lightfoot observes, out of the Talmud, "when Rabh Honna was dead, and his bier could not be carried out through the door, which was too straight and narrow, they thought good to let it down by THE WAY OF, or OVER, the roof," viz., by taking it upon the terrace, and letting it down by the wall that way into the street. Bloomfield objects as Parkhurst had previously done, that *stegé* is not used to denote a veil as the proposed reading of the passage assumes. The sacred writers, he says, always employ another word for that. Neither can *apestegasan* signify to *withdraw*, nor *exorusso*, to *throw back*, as they are supposed to do, according to this hypothesis. He therefore states that he would rather encounter any difficulties to be found in the common interpretation than admit such a violent method of removing them. This is honest and ingenuous, but the case does not seem quite so desperate as to induce us to abandon it in despair. If *stegé* may not be taken to denote a veil, properly so called, it may be taken to denote a covering in general, or a shade, as it was understood by the Syriac translator, and is, therefore, as applicable to the covering of Dr. Shaw as to one of any other description. As to the second word, *apestegasan*, the sense of uncovering will answer the purpose as well as that of throwing *back*; and we know not if we should be much more incorrect in saying, "they uncovered the covering," than our translators have been in saying, "they uncovered [unroofed] the roof." The idea is that of removing the covering, though it is difficult to mark in a translation the precise relation of the words in the original.

On the word *exoruzantes*, the ingenious editor of

Calmet says, "Our translators having mentioned the roof seem to say, 'they broke *it* up.' But this word rather refers to the bed; though whether it signifies *broke up* may be questioned." The Persian version renders, "to the four corners of the bed they attached cords." We find the same word Gal. iv. 15 rendered, *plucked out*, but how can that be its meaning here? The answer becomes easy, after we have considered that the evangelists use two words, both inaccurately rendered *bed*: the first, *kline*, signifies a truckle bed, suppose, that is, a bedstead, or a bed having a frame work round it: this is Luke's word; whereas, Mark calls it *krabbaton*, a bed consisting of a single carpet, sacking, etc., only. Was it both these kinds of bed, then? Is there no contradiction between the evangelists? None: because it was both these kinds of bed. Consider, first, that this man was "borne of four," which may safely be taken to imply, one bearer at each corner of the truckle bed (*kline*); but a truckle bed was much too cumbersome to allow the bearers to force their way through the crowd assembled; they therefore carried it up the private staircase, and having brought it into the inner court, they took out the sacking from the bedstead, and this sacking, a mere *krabbaton*, a mere hammock, they let down with the patient on it into the court below.

"How he went into the house of God in the days of Abiathar the high priest."—Ver. 26.

From 1 Sam. xxi. 2, it appears that at the time of the occurrence here referred to, Ahimelech, and not Abiathar, filled the office of high priest; but the *difficulties which commentators attribute to the*

phrase of Matthew, would have been avoided, says Dr. Owen, had they attended properly to the force and signification of the preposition *epi*, which they here make to signify *under*, or, *in the days of*, but which should have been rendered *about*, *near upon*, or, *a little before*. By this construction, he remarks, the whole becomes conformable to the truth of the case, and stands clear of all objections. Abiathar is mentioned as making, in the Scripture history, a more considerable figure than his father Ahimelech.* In this solution Bloomfield acquiesces, but without rejecting, altogether, the opinion of those who maintain that the father and the son had two names, and that the father was also called Abiathar. Abiathar is called son of Ahimelech in 2 Sam. viii. 17, and in 1 Chron. xviii. 16, Abimelech son of Abiathar. That many Jews bore one, or even two surnames, is certain.†

CHAPTER IV.

“And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.”—Ver. 11, 12.

THIS is a difficult passage, as it stands, and there is no reason to think that it has been corrupted or accidentally altered, in the process of transcription, so as to convey a sense different from that of the original. A few MSS. amongst them the Vatican,

* “Bowyer’s Conjectures,” *in loco*.

† See “Critical Digest,” *in loco*.

the oldest and most perfect MS. extant, and two or three old versions, omit the words *ta amartemata*, "their sins," and read impersonally, "it should be forgiven them," or "they should be forgiven," a reading adopted by Tischendorf, Alford, Blackley, and others; but it does not materially alter the sense. The words uttered by Christ are in substance those of Isaiah (ch. vi. 9, 10), and he applied them to those in whose hearing he had just been delivering the parables—those who were "without," in contradistinction to his disciples, who "heard him gladly." The difficulty is, we believe, in the bringing of the mind to accept the words in their obvious meaning, which is felt to involve what we cannot reconcile with our notions of God's justice and benevolence, nor with the avowed object and purpose of the Saviour's mission, which was to seek and to "save that which was lost," and in the prosecution of which purpose he declares that he who cometh to Him shall in no wise be cast out (Jno. vi. 37.) It is quite clear, however, that this gracious purpose and this declaration do not exclude the possibility of the final condemnation of a sinner, nor the visitation of that judicial blindness and hardness of heart which ensure that awful doom. The first chapter of the epistle to the Romans is conclusive as to that. There were those whom God gave over to a reprobate mind, and who were filled with all unrighteousness. There were those upon whom he sent a strong delusion, that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness (2 Thess. ii. 11, 12). But do not the words at the close of this last cited passage furnish the key by which we may get at the meaning of all the other passages,

the one under consideration included? These are all judicial acts on the part of God, and follow upon wilful blindness and impenitence, as the contexts show. Let us just advert to the circumstances under which the passage in Isaiah was applied by our Lord to a portion of his hearers. He was in the immediate neighbourhood of Capernaum, Chora-zin, and Bethsaida, upon which a judgment had been denounced, because they repented not under the Saviour's preaching, and believed not, though they had witnessed undoubted miracles which demonstrated the truth of his words—that he had come from God (John iii. 2)—and on this very day, the scribes, and pharisees, and Herodians, who were now, no doubt, part of his audience, and who had been followed by “a great multitude,” (“them that are without,” ver. 11) had, in the hardness of their hearts (ch. iii. 5) attributed his benevolent works and mighty miracles to the power of Satan, and had taken counsel together how they might destroy him (iii. 6). It was to these that his words were veiled in darkness and obscurity, for these same words—parables—were delivered by way of “teaching” (iv. 1, 2) to others amongst them,—To them that were without his gospel was hidden, as it is hidden to them that are lost (2 Cor. iv. 3). This is made still clearer, if possible, by the admonition after the parables—“Take heed what ye hear, for with what measure [of attention] ye mete, it [knowledge] shall be measured to you; and to you that hear [with attention] shall more be given; for he that hath, to him shall be given, and he that hath not, from him shall be taken even that which he hath” (ver. 24, 25). It was on this principle that Christ spoke to them that were “without”—who had excluded

themselves by their obstinate perseverance in disbelief, and in ascribing his most beneficent and obviously divine works to Satan—that he spoke to them in parables, hard to be understood by them, though otherwise to the docile and humble who waited to hear his gracious words. As if he had said, “Seeing my miracles they see without conviction, and hearing my doctrine they hear without considering and understanding it; I now therefore speak in their hearing parables which they cannot comprehend, so that they may go on as they have begun and continued up to this time; and so the words of the prophet will be verified in them.”

These same words of Isaiah were applied by Christ on another occasion, and then the judicial character of the blindness and condemnation which the application of them implied is obvious enough, “Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart,” etc. (Jno. xii. 39, 40). The reason for this blinding of the eyes and hardening of the heart is given in ver. 37: “But though he had done so many miracles before them, yet they believed not on him.” Their present inability to believe was preceded by their obstinate disbelief.

If we have now the real meaning of the passage, it should impress upon us the solemn and awful lesson, that they who trifle with God’s gracious purpose, as made known by the Saviour, expose themselves to the dreadful contingency of being left without further divine light and aid, which is what is meant by being given over to a reprobate mind (Rom. i. 28). Therefore says Christ, in the passage in John just referred to—“While ye have light, believe in the light, that ye may be the children of

light. Walk while ye have the light, lest darkness come upon you" (John xii. 35, 36).

CHAPTER IV.

"It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches," etc.—Ver. 31, 32.

This description of the mustard tree has given rise to much speculation and conjecture among learned men. We have given an opinion upon the tree referred to, vol. ii. p. 117.

CHAPTER XI.

"And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet."—Ver. 13.

THIS passage has given rise to some discussion amongst critics, and has been treated with some levity by unbelievers. For an explanation of it, we refer to vol. ii. pp. 96—98.

CHAPTER XIII.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—Ver. 32.

THE clause, *neither the Son*, is not found in either Matthew or Luke, and Ambrose says it was wanting in some Greek copies, in his time. But the harmony of all known manuscripts and versions is a sufficient guarantee for its genuineness.

Dr. Adam Clarke says, "To me it seems unac-

countable how Jesus, who knew so correctly all the particulars which He here lays down, and which were to a jot and tittle verified by the event—how He who knew that not *one* stone should be *left on another*, should be ignorant of the *day* and *hour* when this should be done, though *Daniel* (ix. 24, etc.) could fix the very year, not less than five hundred years before it happened; how He in whom *the fulness of the Godhead dwelt bodily*, and all the treasures of *wisdom* and *knowledge*, should not know this *small matter*, I cannot comprehend, but on this ground, that the Deity which dwelt in the man, Christ Jesus, might, at one time, communicate less of the knowledge of futurity to him than at another.* Nevertheless, the supposition did not satisfy his mind, and he is driven to conclude that the clause was not originally in the text.

Macknight and others suppose that the verb *oiden* has the force of the Hebrew conjugation in *Hiphil*, in which verbs are taken in a *causative*, *declarative*, or *permissive* sense; and that it means, to *make known*, or *promulgate*, as it is to be understood in 1 Cor. ii. 2; intimating that this secret was not to be *made known*, either by *men* or *angels*; no, not even by the Son of man himself. It should be made known by the Father, only, in the execution of the purposes of His *justice*. Dr. Clarke is afraid that this only *cuts* the knot, but does not *untie* it.

It may be so, and in some cases this is all we can hope for. If this should turn out to be one of them, the devout reader of the Bible will not be

* "Commentary" in loco.

cation, when humiliation can have no more in him, with the Saviour *before His glorification* it is obvious that there must have been some difference, although the Invisible Father dwelt in him, and was glorified in him, as may, in its recognition, help us to the meaning that otherwise be inexplicable. During His humiliation although the invisible Father dwelt in the Christ Jesus, the acting of the Godhead was *by and through the manhood*. He always acted as a human person, within the limited sphere of creature-being, though never ceasing to be the Son of God. There must be no confounding, fusing, or amalgamating of the two natures in Christ, or every thing will go wrong in our conceptions. As one of the ancient symbols the Anglican church says, "The right faith is, to believe and confess that our Lord Jesus Christ, Son of God, is God and man; God of the substance of the Father, and man of the substance of His mother, born in the world: perfect God and perfect man."

as the reasonable soul and flesh is one man, so God and man is one Christ." This is the true apostolic doctrine, which clearly distinguishes the two natures—the two wills—in Christ, as Christ himself had ever done.—“Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God When Jesus had thus said, he was troubled in spirit Therefore when he [Judas] was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in himself, and shall straightway glorify Him” (John xiii. 3 — 32). “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are” (chap. xvii. 11). The author of the Epistle to the Hebrews applies Ps. xlv. 6, 7, to Christ: “Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb. i. 9). Still observing the distinction of the two natures in the one person of Christ, he writes, “Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed him” (iii. 1, 2); and, again, “Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death; and was heard in that he feared, though he were a Son, yet learned he obedience by the things which he suffered” (chap. v. 7, 8). Peter, when opening the Apostolic mission, on the day of Pentecost, observes the same things: “Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did,

by him, in the midst of you, as ye yourselves also know ; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up " (Acts ii. 22—24), which is the same thing that he afterwards addressed to the people at the Temple gate, called Beautiful. " The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead " (chap. iii. 13—15). In like manner, in his epistle, he writes, " Christ, also, suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in His mouth " (1 Peter ii. 21, 22). In all these, and in many other passages of the apostolic writings, the distinction of the two natures in Christ, the divine and the human, is strongly marked ; the acting and suffering being predicated of the human nature, as the sustaining and upholding of the human is of the divine.

To get a proper view of Christ's person, it is necessary to bear not only this distinction of the two natures in him constantly in mind, but also that the divine nature or Godhead in him never thought, felt, or acted, but by condescending out of the infinitude of the divine will, into the finiteness of the human will; in which condescension the self-sacrifice, and humiliation, and grace, and goodness of the Godhead are revealed, and without which these attributes of the Godhead could never have been known

to the creature. As far as the Godhead thus condescended out of the infinitude of the divine will into the finiteness of the human will, and no further, was the Godhead manifested in the person of Christ, as He several times declared. "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John xii. 49). "The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works" (chap. xiv. 10). "For I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee" (chap. xvii. 8). "The Son can do nothing of himself, but what he seeth (*blepē, perceives, discerns*) the Father do: for what things soever he doeth (*poiē, declares, as 1 Jno. i. 10, v. 10, etc.*) these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth (*kai panta deiknusin autō ha autos poiei, makes known, declares, or teaches* the Son whatever he does") (chap. v. 19, 20); that is, as Whitby, referring *autos* to the Son, understands it:—"Whatever the Son doeth is by the direction of the Father."

Have we not now the meaning of the text? "Of that day and that hour knoweth no man neither the Son"; it is not among the things which the Divine will communicated to the human will in Christ; to make it known was not amongst "the commandments" which Christ received as to what he should say, and what he should speak"; to speak of the precise day and hour was not among the words which the Father gave him to utter; although to describe the event with many of its peculiar and

THE Evangelist John (xix. 14—16) states that the Lord's crucifixion took place about the third hour. How are the two narratives to be harmonized for on no reasonable ground can they be supposed to be contradictory. If the Gospels were forgeries, forgers would have avoided any such variance. This is one of the thousand indirect evidences we have of the genuineness and independent character of the Gospel narratives.

There is no real difference between the reckoning of the Evangelists, it is only that John names the time calculated by the Roman or Asiatic method, from midnight to midday, and from midday to midnight, whereas Mark reckons by the Jewish mode. According to this, the third hour would be nine o'clock in the morning, which John marks with sufficient precision when he says about the sixth hour—that is, the Roman watch-hour, which was from six till twelve o'clock.

THE GOSPEL OF LUKE.

CHAPTER I.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Ver. 35.

UNLESS *holy*, here, were used in a different sense than in the rest of the New Testament, says Irving,* where it is continually applied to the regenerate, "the saints," the "holy ones," unless a new import altogether were given to it, which hath had no reality in the world since Adam fell, it cannot be otherwise understood than as sanctified by the Holy Ghost. And why it should be called the "thing," he adds, and not the *person*, is because the thing, and not the person, was sanctified. He, the eternal Godhead, needed no sanctification ; but the substance He took of the virgin did, and received it in the act of his being generated man ; and what sanctification it then received from Him, He continued to give it—to maintain—all his life long. That substance was a thing made holy from its conception, and kept holy by the same power which made it so; not holy in itself, but made holy ; not made holy by one act and no more, but *kept* holy

* "Human Nature of Christ," p. 136.

CHAPTER II.

“That all the world shall be taxed.”—Ver. 1.

THIS phrase cannot mean the *whole world*, as common translation ; for the Romans had no dominion of the whole world. What is meant is that a *general* CENSUS of the inhabitants and effects had been made in the reign of Augustus through all the Roman dominions ; but as there is no *general* census mentioned in any history having taken place at this time, the meaning must be further restrained, and applied to the *land of Judea*. This signification it certainly has in Matthew xxi. 26 ; and Luke used the word in this sense in conformity to the Septuagint, who have applied it in precisely the same way (Isa. xiii. 11 ; xiv. xxiv. 1).* It is probable, that the reason why the enrolment, or census, is said to have been *throughout the whole Jewish nation*, was to distinguish it from that partial one made ten years after.

BIBLICAL HELPS FOR ENGLISH READERS.

XI.

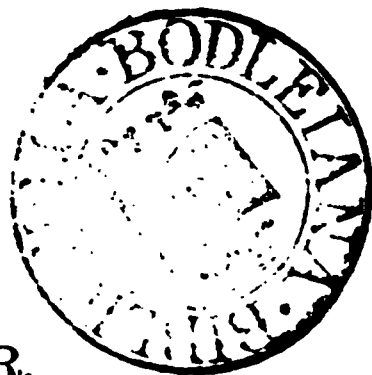
SCRIPTURE DIFFICULTIES
EXAMINED.

LUKE—COLOSSIANS.

BY

WILLIAM CARPENTER,

AUTHOR OF A POPULAR INTRODUCTION TO THE STUDY OF THE SCRIPTURES;
A HARMONY OF THE GOSPELS; THE ABRIDGMENT OF CALMET'S DICTIONARY
OF THE BIBLE; AND OTHER WORKS ON BIBLICAL CRITICISM AND
INTERPRETATION.



Many and painful are the researches, usually necessary to be made for settling these difficulties. Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. Hence the odds must ever be against us; and we must be content with those for our friends who have honesty and erudition, candour and patience, to study both sides of the question.—BISHOP HORNE.

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NOTICE.

The Reader will find that each volume after the first has a paging, the top series of figures being limited to the individual volume, the bottom one running on through each four volumes which will thus ultimately form one, with a continuous page and new title-pages and contents. The whole of the twelve volumes will form an unbroken work, in three volumes—AN INTRODUCTION TO THE READING AND STUDY OF THE ENGLISH BIBLE.

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 9. —————The Post-Exilic
Histories.
 10. —————The Poet-
Prophetic Books and the Gospels of Matthew and Mark
 11. —————Luke to
the Romans.
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Vol. XII., AN EXAMINATION OF SCRIPTURE DIFFICULTIES
COMPLETION OF THE EPISTLES, will not be published until
1st of November, the preparation of the Titles, Contents, and Index
to the entire work rendering the postponement necessary.

"And this taxing was first made when Cyrenius was governor of Syria."—Ver. 2.

The difficulty in the way of reconciling this passage with profane history has induced Chandler, Bowyer, and Boothroyd, to reject it as spurious—an expedient at all times objectionable, unless there be some proof of corruption, which is not the case here. Cyrenius was certainly not governor of Syria till ten or twelve years after the birth of our Lord, at which time Saturninus filled this office. The question then is, how is the evangelist to be reconciled with the fact?

Dr. Hales conceives that Cyrenius, whom Tacitus calls "an active soldier and a rigid commissioner," and who was therefore well qualified for an employment so odious to Herod and his subjects as the making of this enrolment must have been, was probably sent into Syria to execute the decree of Augustus, with an armed force.

At the present juncture, however, the census proceeded no farther than the first act of the enrolment of persons in the Roman registers, Herod having succeeded in effecting a reconciliation with the emperor. But upon the deposal and banishment of Archelaus it was carried into effect, for which purpose Cyrenius was sent again, as president of Syria, with an armed force. Now it is of this establishment of the assessment or taxing, which was necessary to complete the Roman census, that Dr. Hales understands the evangelist to speak in the parenthetical remark which stands at the head of this article, and which he renders thus:—*"The taxing itself was first made while Cyrenius was president of Syria."*

We must refer to his "Chronology," vol. ii. p. 267,

for the justification of his interpretation. And we refer to Calmet's Dictionary, (ANTIOCH, in the 5th 4to. edition,) for the evidence produced by Mr. Charles Taylor, chiefly from a medal of Antioch, that Cyrenius was associated with Quirinius in the government of Syria.

CHAPTER III.

“Annas and Caiaphas being the high priests.”—Ver. 2.

PALEY truly observes that there is an indeterminateness in the use of the title of high priest in the gospels. Sometimes it is applied exclusively to the person who held the office at the time; sometimes to one, or (perhaps) to two more, who probably shared with him some of the powers or functions of the office; and sometimes to such of the priests as were eminent by their station or character. And there is the very same indeterminateness in Josephus: so that the evangelists only follow the manner of speaking then in use.

“As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth: and all flesh shall see the salvation of God.”—Ver. 4—6.

The reference here is to Isa. xl. 3—5, but it does not agree, verbally, either with the Hebrew or with the Septuagint which was usually employed by the evangelists and other apostles. If the reader will compare the English version in both places—Luke and Isaiah,—he will have a tolerably correct idea of the departure of the Evangelist from the prophecy

to which he refers and quotes, for the version differs in the two places about as far as the originals do.

This, then, may be the proper place in which to say something of the quotations from the Old Testament in the New, which have occupied much attention, and have been largely treated of by Randolph, Owen, and Thomas Scott, amongst English writers, and by Glassius, Hoffman, Eichhorn, Michaëlis, and others, amongst foreign writers, the substance and results of whose labours have been given by Mr. Horne, in the second volume of his "Critical Introduction," which the reader who desires to compare the quotations may do well to refer to. A writer in the "Journal of Sacred Literature" (July, 1867), has treated the subject in a brief but very intelligent way, showing that the New Testament writers ascribe to themselves, by implication, the knowledge of God's mind in His revelations to the ancient prophets; and therefore, the knowledge to quote and apply the writings of those prophets agreeably to the mind of the Holy Ghost; and, furthermore, that the mode in which they make their quotations is quite in accordance with the usage of all writers, ancient and modern. It is justly observed, that a very loose idea of the law of quotation, very generally prevails, although the general experience protests against it. Many suppose that quotation ought to be word for word; and tried by this rule, Scripture quotation will very often be exceedingly inaccurate; for, whether compared with the original Hebrew, or the Septuagint version, the quotations from the Old Testament in the New frequently depart from both in their expression. Such an idea of quotation is only just when the quotation is made for a particular object.

Scripture, in its use of its own older writings, departs freely, frequently, and plainly, from the rule, as do, also, the best ordinary writers, when circumstances require a departure from it.

The true idea of quotation is, in fact, much freer and bolder than this contracted view of it. And, as observed, its scope is wider, bolder, and freer in the exact proportion in which the original writer is understood. One who feels doubtful whether he understands a passage or not, will not venture to take any liberties with it. He will transcribe it word for word. He will feel that any alteration he might make may give to it a meaning never intended. One who feels conscious that he has mastered the sense, in all its bearings, will not hesitate at making somewhat free with the words of his quotation. He will adapt its form to his present use, without fear of departing from its spirit. But none will venture to make so free use of a quotation as the writer himself, should he have occasion for it. He knows its sense, and its bearing and application. He will apply it where another would not dare to do so. He will alter it with a freer hand. But, whether done by author or by others, the true law of quotation does not confine us to a verbal copying. Where the object is to show the *style* of a writer, of course his very words are the thing to be regarded; but this is not the object of Scripture, in a single quotation. Its object is far higher; and in the pursuit of this object it goes through the entire range of the law which regulates legitimate quotation, but never goes beyond it. Sometimes it adheres to the exact expression of the original, sometimes it alters it a little, sometimes much; sometimes it enters into its spirit, scarcely using its words, a

significant phrase alone, perhaps, showing to what place and to what writer it refers. Its law, from which no departure is made, is adherence to the sense of the original, and its applicability to the present purpose. To adhere to this, the grand law of quotation, it is often necessary to depart from the mere expression of the original.

We find such a use of quotation among ordinary writers, and used at times with the happiest effect. The critic we refer to gives examples from Cicero, the great master of the Latin tongue, in proof thereof, justly remarking that the law of quotation in the one case is not to be different from the law in the other. We must be able to judge of Scripture language, in all respects, as we judge of human language, or we cannot judge of it at all. The moment we attempt to separate it from the ordinary category, and to give it a peculiar rank of its own, that moment we put it out of our own power to judge of it; and, in fact, render it unintelligible. The perfect conformity of Scripture language to all human language is a vital necessity with us. In whatever degree we make it to depart from this conformity, we place it in the region of the unknown and unintelligible. Now, we find Scripture using the utmost latitude in its manner of quotation, while it never departs from its essential law. As we remarked that no one would make so free a use of quotation as the writer of the book that is referred to, because no one understands it so well in all its bearings, so we find Scripture quoting from Scripture with a freedom and a latitude that an ordinary writer might not at all times think himself authorised in using, and which imply the highest claim to an intimate knowledge of its sense and spirit. We

find the New Testament writers and speakers citing from the Old Testament with a boldness and a freedom becoming their claim to know the sense of the Old Testament (in some respects) more fully than the Old Testament writers did themselves. And all this is only in perfect conformity with that theory which supposes the New Testament writers to be inspired by the same Spirit which inspired the ancient prophets, and which thus makes their quotations to be, in fact, the Great Author quoting His own sayings,—applying them, it may be, with an application unknown to the first human utterers of His mind, yet not unknown and not foreign to the Spirit's mind, when He first uttered them through the prophets, and had in view those various future times and occasions to which He intended His utterances to apply.

CHAPTER V.

“But the fishermen were gone out of them, and were washing their nets.”—Ver. 2.

THIS is generally held to be the same occurrence as that related in Matt. iv. 18, and Mark i. 16, the same speech being made by Christ at ver. 10, the fishermen being variously employed at different occupations, it happening at the same place—the sea of Galilee—the same persons present, and they following him, having left all to do so. How, then, are the narratives to be reconciled? Simply upon the principle, that Luke is more full than the two preceding gospels, which only speak of the fishermen casting their nets into the sea; Luke adds, *for the purpose of washing them*. *Apeplunan*, says Hammond, is an aorist to be understood indefinitely of the past time, and best rendered, “after they had

washed their nets." His arrangement is this: Jesus, walking by the sea of Galilee, saw Simon and Andrew casting their nets into it (Matt. iv. 18), that is, for the purpose of washing them, as appears from Luke. Then he went into another boat, and found other two, James and John, mending their nets (Matt. iv. 21.) After this, he saw two ships or boats by the shore of the lake (Luke v. 2), the fishermen having gone out of them after they had washed their nets, whereupon he went into one of the boats (ver. 3), wrought the miracle, and called the four fishermen. The only difference made by Whitby is, that he supposes the four fishermen were called by Christ (Matthew iv. 19, 21), before the miracle was wrought; so that Luke, who writes to supply the omissions of Matthew and Mark, begins at verse 3, where they ended. Mark says that Christ came thither to preach the gospel. Luke shows how he proceeded in the work. Macknight seems almost singular, unless Whiston be mentioned, in insisting that there is no resemblance in the transactions, except, he adds, in the points mentioned above (which seem to us sufficient). He argues that the disciples then only followed Jesus through Galilee, but did not enter on a stated attendance till the twelve were elected. Several subsequent critics have adopted the same opinion.*

CHAPTER VI.

"And it came to pass on the second sabbath after the first," etc.—Ver. 1.

THE difficulties connected with the interpretation of this passage have induced Bloomfield to adopt

* The reader may consult Dr. Townson's "Discourses" for some further remarks on these passages, vol. i. pp. 43, 44.

the remark of Casaubon, on some other occasion, namely, that *we must wait the coming of Elias*.

There is no necessity that we should bring forward the various senses which have been put upon the words, "*the second sabbath after the first*;" or rather, "*the second first sabbath*," as the words literally are. There are four explanations generally preferred to the others. The first, that of Epiphanius and Beza, that the day here meant was the last day of the feast of the passover. The second, that of Theophylact, Scaliger, Lightfoot, Casaubon, Whitby, and Blackley, that it was the first sabbath after the second day of unleavened bread. The third, that of Grotius and Hammond, adopted by Townsend, that it was the day of Pentecost falling on a sabbath. The fourth, that of Wieseler and Alford, that it was the first sabbath in the second year of the sabbatical period of seven years. The second opinion is that which seems most correct.

"And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast.—And he lifted up his eyes on his disciples, and said," etc.—Ver. 17—20.

In Matt. v. 1, which is reasonably supposed to be the parallel place, our Lord is represented as delivering this sermon *on the mountain*; which has induced some to think that the sermon mentioned here by Luke, though the same in substance with that in Matthew, was delivered in a different place. But, as Rosenmüller observes, the exordium and the peroration prove them to be the same, and so much the more, since each writer adds, that Christ, on concluding his discourse, returned to Capernaum, and there healed the centurion's servant. There is, however, no contradiction in the gospels, for, as

Priestly observes, Matthew's saying that Jesus was *sat down* after he had gone up to the mountain, and Luke's saying that he *stood on the plain* when he healed the sick, before the discourse, is not such. The whole picture is striking. Jesus ascends a mountain, and employs the night in prayer; and having thus solemnly invoked the Divine blessing, authoritatively separates the twelve apostles from the mass of his disciples. He then descends, and heals, in the plain, all the diseased among a great multitude, collected from various parts by the fame of his miraculous power. Having thus created attention, he satisfies the desire of the people to hear his doctrine; retiring first to the mountain whence he came, that his attentive hearers might follow him, and might better arrange themselves before him. The evangelists have related most of the transactions they lay before us with great brevity, being desirous to give the broad outlines of the occurrence rather than its minute details, which, indeed, it would have been impossible for them to do (See John xxi. 25); and one of them has occasionally supplied what another has omitted, although it frequently happens, as in the case under review, that not the whole of them together have related all the principal circumstances of the history.

“Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.”—Ver. 30.

Bloomfield adopts the sense of the passage given by Kuinoel: “Be disposed to grant even an unreasonable request, and if any one shall wrongfully deprive thee of thy property, do not too severely require it back, whether by law or otherwise. Rather suffer it to be taken away than think of revenge or

private enmity." These and such like adagial and hyperbolical formulas, he remarks, are not, in interpretation, to be too much pressed. But we prefer the view of the passage we have taken in vol. i. pp. 63—6, and pp. 208—9, *ante*.

CHAPTER VII.

"And stood at his feet behind him weeping."—Ver. 38.

FOR want of proper discrimination and description, in respect to the manner in which the Orientals recline at table, several passages in the gospels are not merely injured as to their true sense, but appear as nonsense, in our English translation. So in the passage under consideration: "A woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and *stood at his feet*, BEHIND *him*, weeping: and began to *wash his feet* with tears, and did wipe them with the hairs of her head; and *kissed his feet*, and anointed them with the ointment." Now, surely, when a person sits at meat, according to those ideas which naturally suggest themselves to an English reader of the passage, his feet, beside being on the floor under the table, are BEFORE him, not BEHIND him: and the impossibility of any one STANDING AT his feet *behind* him—standing, and while *standing*, kissing his feet, wiping them, etc. is glaring. But a knowledge of their reclining attitude at table relieves us from all these difficulties. Around the table are placed couches or beds, on which the persons recline on their left elbow, the right hand being free for use. In this posture their feet are of course directed outward, and therefore more exposed to salutation, or

any other treatment, from one standing behind them. A knowledge of this circumstance will also illustrate the meaning of John xii. 3; ch. xiii. 5, 23, etc.

“Wherefore I say unto thee, her sins, which are many, are forgiven: for she loved much.”—Ver. 47.

This love or gratitude, says Markland, could not be the *cause*, but was the *effect* or *consequence*, of her *forgiveness*: the cause was her *faith* (ver. 50); so that the word *hoti* seems to be out of its proper place, and the argument inverted. It should be, *Because* her sins, which were many, are forgiven, she hath loved much, or showed much love and charity towards me. This way of writing, he adds, is frequently used in the evangelists, and elsewhere in the Scriptures. So John xii. 39: “For this reason they could not believe, because Esaias in another place said,” etc. instead of, “For this reason, *because* they could not (or did not) believe, Esaias,” etc. And so again, in John viii. 47: “For this reason ye do not hear, *because* ye are not of God;” instead of, “For this reason, *because* ye do not hear, ye are not of God.” There are many instances of this in the Old Testament. See 1 Sam. ii. 25; Exod. xvi. 26, in the LXX.

CHAPTER XI.

“But rather give alms of such things as ye have; and, behold, all things are clean unto you.”—Ver. 41.

THIS passage is very obscure, and we have found no writer who succeeds in removing the difficulties which encumber it. Mr. John Wesley seems to have caught its true sense, however. The following is his translation of this and the preceding verse, with his *remark upon them*:—

“Ye unthinking men, did not he that made the

outside, make the inside also? But give what is in *them* in alms, and behold all things are clean to you." As if he had said, By acts directly contrary to rapine and wickedness, show that your hearts are cleansed, and these outward washings are needless. This interpretation, it will be seen, restricts the sense of *all things*, in the propriety of which Rosenmüller acquiesces, remarking that it ought not, in interpretation, to be extended beyond what the intent of the speaker and the connection of the sentence require; as if *all things* were lawful to him who give alms.

CHAPTER XX.

"By what authority doest thou these things? or who is he ~~that~~ gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? . . . And they answered that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things."—Ver. 2—8.

To the question proposed by the priests and scribes Jesus replies by another question, "The baptism of John, was it from heaven, or of men?" They answered they could not tell whence it was; "neither," says Jesus, "tell I you by what authority I do these things." The answer was a satisfactory one, on the chief priests' own principle. Observe how the case stands: "the chief priests and scribes came to him as he was teaching in the temple." They were, without question, a deputation from the Sanhedrim, who had, or were then universally allowed to have, the right of enquiring into the credentials of all who pretended to come from God—to try the spirits of the prophets. Here then was the dilemma—Jesus professed to submit to the established authority, and yet it was too early to own his Messiahship.

What was to be done? Why, with an address and presence of mind altogether divine, he asked them about the authority of John, who professed to be a messenger from God, and His forerunner: but they, not owning his authority, and yet, for fear of the people, not daring expressly to disclaim it, answered, "they could not tell whence his authority was." This was the point Jesus wished for; and we are to suppose Him answering them in this convincing manner: "If you come from the Sanhedrim, whose authority I acknowledge, to inquire into my mission, there is no necessity, in the principles of the Sanhedrim itself, for that body to come to a determination on the point, for the mission of John, who was before me, is a question still undetermined by it. Why then should it determine mine? John professed himself to be my forerunner, and order and equity demand that the Sanhedrim should first decide upon his pretensions. I, therefore, without denying the authority of the Sanhedrim, decline telling it by what authority I do these things."

THE GOSPEL OF JOHN.

It is evident that John had seen the other Gospels before he wrote his own, and that he carefully omits those transactions and discourses which he found therein recorded; or that, if he is obliged to notice them, for the purposes of connection or otherwise, it is done in a cursory manner. In chap. xx. 31, he expressly states the design of his own gospel. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name." Hence, he has, especially, as in the opening, recorded the divine character and august majesty of the Saviour, and those discourses in which He spake of Himself, of his divine mission, and of the work committed to Him by the Father; subjects rarely discussed by the other evangelists, and nowhere so evidently, clearly, and systematically treated of as in this gospel. In the other gospels, we hear Christ speaking like *an inspired person*, but *as a man*; in this gospel, *as the Son of God—the Messiah himself*. The other evangelists have, indeed, delivered that fundamental doctrine which respects his divinity and messiahship, but only on occasions supplied by other subjects, and have only *sometimes* touched upon it. John, however, has professedly and systematically explained it: a method most efficacious for both *instruction* and *persuasion*.

It appears, as well from internal evidence as from the voice of antiquity, that John had some particular classes of men primarily in view in prosecuting this design. Irenæus, who wrote in less than a century after the publication of John's gospel, affirms the occasion of his writing to have been the errors of the Cerinthians and Nicolaitans.* Eusebius, quoting Clement, says : " John, who is the last of the evangelists, having seen that in the three former gospels corporeal things had been explained, and being urged by his acquaintance, and inspired of God, composed a spiritual gospel." Thus it appears to have been a very early tradition in the church, that this gospel was composed, not only to supply what had not been fully communicated in the former gospels, but also for the purpose of refuting the heresies of Cerinthus and the Gnostics.† Indeed, had not this been asserted by Irenæus, the contents of the gospel itself, as Michaëlis justly observes, would lead to the conclusion.

The object proposed by Cerinthus, who was by birth a Jew, was to found a new system of doctrine, by a monstrous combination of the religion of Christ with the errors of the Jewish and Gnostic systems. From the latter he borrowed his *pleroma* or fulness, his *æons* or spirits, and his *Demiurgus* or creator of the visible world, which fictions he so modified as to give them an air of Judaism, that must considerably have favoured the progress of his heresy. The most high God he represented as being utterly unknown before the manifestation of

* "Advers. Heres.," Pt. 3, chap. 11.

† See Lardner's Suppl. vol. i., p. 385, etc., and Michaëlis, vol. iii., Pt. I., p. 274, etc.

Christ, dwelling in a remote heaven called *pleroma*, with the chief spirits or æons—That this supreme God first generated an *only-begotten* Son, who again begot the Word, which was inferior to the first-born—That Christ was a still lower æon, though far superior to some others—That there were two higher æons distinct from Christ, one called Life and the other Light—That from the æons again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter—That this *Demiurgus* was ignorant of the supreme God, and much lower than the æons, which were wholly invisible—That he was, however, the peculiar God and protector of the Israelites, and sent to them Moses, whose laws were to be of perpetual obligation—That Jesus was a mere man, though of the most illustrious sanctity and justice, the real son of Joseph and Mary—That the æon Christ descended upon him in the form of a dove, when he was baptised, revealed to him the unknown Father, and empowered him to work miracles—That the æon Light entered John the Baptist in the same manner, and therefore that John was in some respects preferable to Christ—That Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs; and that when Jesus was taken captive and came to suffer, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death—That Christ will one day return upon earth, and, renewing his former union with the man Jesus, will reign in Palestine a thousand years, during which his disciples will enjoy the most exquisite

sensual delights. Some of the Cerinthian sect denied also the resurrection of the dead.*

Bearing these dogmas in mind, we shall find that John's gospel is divided into three parts.

Part I. contains doctrines laid down in opposition to those of Cerinthus, chap. i. 1—18.

Part II. delivers the proofs of those doctrines in an historical manner, chap. i. 19—xx. 29.

Part III. is a conclusion or appendix, giving an account of the person of the writer, and of his design in writing his gospel, chap. xx. 30—xxi., seq.

The Gnostics and Saturnians both taught that the Son of God had descended from above, to destroy evil and restore man to his primeval state, but that he had not assumed a material or real body—merely the shadow or resemblance of one. In opposition to these, John affirmed that the Word *was made flesh*. Carpocrates, on the other hand, taught that the world was created by angels; that Jesus was the real son of Joseph and Mary; and he consequently denied his divinity, though he considered him as superhuman. In opposition to Carpocrates, John taught that the world was created, not by angels, but by the Logos, who was revealed to man as the Christ, the divine Personage promised by the prophets and expected by the world.

Basilides of Alexandria, who lived about this time, in order, as Irenæus observes, to appear to have a more sublime and probable scheme than others, outstepped them all; he taught that from the self-existent Father was born *Nous*, or understanding; of *Nous*, *Logos*, or the Word; of *Logos*, *Phronesis*

* Mosheim's "Commentaries," vol. i., p. 337, etc., Lardner's Works, vol. iv., p. 567, etc., Owen "On the Four Gospels," p. 88, etc., and Bishop Percy's "Key," p. 58, etc.

or Prudence ; of Phronesis, *Sophia* and *Dunamis*, or Wisdom and Power ; of *Dunamis* and *Sophia*, powers, principalities, and angels ; that is, the superior angels, by whom the first heavens were made ; from these proceeded other angels, which made all things. The first of these angels he represents as the God of the Jews, who desiring to bring other nations under the dominion of his people, was so effectually opposed that the Jewish nation was in danger of being totally ruined, when the self-existent and ineffable Father sent his first-begotten *Nous*, who is also said to be Christ, for the salvation of those who believed in him. He appeared in the world as a man—taught—worked miracles—but did not suffer, or Simon of Cyrene was transformed into his likeness, and was crucified, after which Christ ascended into heaven. Basilides taught also, that men ought not to confess him who in reality was crucified, but him who came in the form of man, and was supposed to be crucified. Any reader of John's Gospel, who acknowledges the authority of that evangelist, must be convinced of the errors of Basilides, as this inspired writer plainly declares that the *Logos* itself was made flesh, had become a teacher of the Jews, had dwelt among them, and as a man among men was crucified.

Vitranga sums up the precise objects for which each verse of John's Introduction might have been more especially written, in allusion to the heresies prevalent at the time of the writing of his gospel, and they will be found, he concludes, to overthrow all the subtleties of each of the Gnostic heresies.*

* "De occasione et scopo Prologi Evang. Joannis Apost." The passage may be seen in Townsend's "Arrangement of the New Test.," vol. i. p. 21.

Michaëlis is of opinion that John had also in view to confute the erroneous tenets of the Sabæans, a sect which acknowledged John the Baptist for its founder ; and he has adduced a variety of terms and phrases which render his conjecture not improbable. Perhaps we shall not greatly err if we conclude with Rosenmüller, that John had both these classes of heretics in view, and that he wrote to confute their respective tenets.

It will appear from what has been now said, that the preface to John's gospel is the most important passage in the New Testament. It is the foundation of the Christian doctrine of the divinity of Christ—the point where the Jewish and Christian churches meet and divide—the record which identifies the faith of the Mosaic church with that of the Christian. And as the preface to a book is generally the last part written, this passage may be considered as the last of the inspired writings, and as a sacred seal placed on the whole of the Old and New Testaments. The government of the Jewish church was consigned by the Supreme Being, the Father, to that manifested Being who assumes the titles and exerts the powers and declares himself possessed of the attributes of the Most High God. Without the consent of this Being the Jewish church could not have been overthrown. He was accustomed, repeatedly, to appear. He called himself the captain of the Lord's host (Josh. v. 14, 15, vi. 2) ; the Angel in whom the name of God was (Exod. xxiii. 20, 21) ; and to this Angel Jehovah are attributed all the great actions recorded of God in the Old Testament. We do not read any where in the Old or New Testament that this Being ceased at any time to protect the Jewish nation and its church. The

prophet Malachi, in a passage (iii. 1—6, iv. 2—6) which has been uniformly considered by the Jewish as well as the Christian commentators to refer to the Messiah, declares that this Angel Jehovah, the Jehovah whom ye seek, shall suddenly come to his temple—to the temple which had been rebuilt after the return from the captivity, and which was destroyed by the Roman soldiers: But we have no account whatever, neither have we any allusion in any author whatever, that the ancient manifested God of the Jews appeared in the usual manner in the Jewish temple, between the time of Malachi and the death of Herod the Great. The Christian Fathers, therefore, were unanimous in their opinion, that this prophecy was accomplished in the person of Jesus, and in him only. They believed that Christ, even Jesus of Nazareth, was the Angel of the Covenant; that he and he only was Jehovah, the Angel Jehovah, the Logos of John, the *Mimra Jah* of the Targumists, the expected and predicted Messiah of the Jewish and Christian churches. This is the doctrine rejected by the Unitarian as irrational, by the Deist as incomprehensible, by the Jew as unscriptural; but it is the doctrine which has ever been received by the Christian church in general, with humility and faith, as its only hope, and consolation, and glory.*

CHAPTER I.

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the world, and the world was made by him, and the world knew him not.”—Ver. 1—10.

“In the beginning.” The Greek preposition, *en*, which is employed without change, in verses 1 and

* See Townsend's “Arrangement,” vol. i., and Carpenter's “Biblical Companion,” pp. 183—187.

2, here designates—by way of antithesis to *egeneto*, (ver. 3, the term used in reference to what is created) the enduring, timeless existence of the eternal presence. It is said, accordingly, (John viii. 58) “Before Abraham was I am.” The word *en* may, indeed, often be used in application to created things, as well as *egeneto*; but with respect to that which is eternal, *egeneto* is utterly inapplicable, because in this case the fact of “being” is not, as in the former, the result of the process of being made. Thus, the precise idea of the *archē*, is at once determined. The customary comparison of *berashith* (Gen. i. 1) with this passage is inappropriate, because it refers to that which is created, whereas this passage has respect to the eternal being of the Son in the bosom of the Father. The words *en archē* therefore are not to be understood as meaning, “In the beginning of the creation,” but “In the original beginning,” *i.e.* from eternity. A parallel is formed by John xvii. 5, where the Lord himself speaks of His existence with the Father “before the world was.” With the first definition of the timeless existence of the Logos, a second is connected, *viz.*, *ēn pros ton Theon, was with God*. Now, the preposition *pros* with the accusative, and *para* (John vi. 46, etc.) with the dative, associated with words of rest, mean *near, with*. This idea, therefore, expresses the close connection of the Logos with God, and at the same time the hypostatical distinction between the Son and the Father (Comp. Prov. viii. 22, 30, Sirach xxiv. 10.) This is shewn by the last proposition, *kai Theos ēn ho Logos, and God was the Word*. Were it possible so to misunderstand this as to suppose that there is no *distinction* between the Logos and the Father, and that according to the

Sabellian theory, adopted by the Swedenborgians, Father and Son are only different modes of operation of the same divine person, this mistake is obviated by the foregoing sentence. And in order to exhibit in the most forcible manner the intimate oneness, and yet the distinction between the Father and the Son, the Evangelist (ver. 2) repeats the statement. The oneness of the Father and the Son lies in the *essence*, the distinction in the *personality*; i.e., in the *consciousness*, which is the characteristic of personality, and with which duality is necessarily associated.*

“And the Word was made flesh.”—Ver. 14.

Not that the Word was changed into flesh. *Egeneto* is here used as by the LXX. in Gen. ii. 7—*man became a living soul (egeneto anthropos, etc.)*—not that he was *changed* into a living soul, but was endued with it. The word was made flesh; that is, He was not a mere *phantasm*, as some heretics (the Docetæ and others) imagined. By this union the Word and the flesh became *one Person*; but the *two natures* were not confounded, nor was the Word changed into flesh. As our *words* become *voice*, by making themselves to be audible, but are not changed into voice; and as the human soul is united to the body, but is not changed into the body, so the eternal Word took our flesh, and was united to it, and made himself manifest in it, but was not changed into it or confused with it.†

On this use of the term *flesh*, Tholuck observes, that *sarx*, like the fuller phrase *sarx kai aima, flesh and blood* (Heb. ii. 14) designates humanity with reference to its character, as endowed with the

* See Tholuck and Wordsworth. † Wordsworth, *in loco*.

senses and passions (Heb. v. 7 ; 2 Cor. xiii. 4). We are not, as he says, to understand the body merely, which would lead us into the error of Apollinaris, which was, that Christ had not a human soul, but that in its place was substituted the Logos. The word *sarx* is selected by the evangelist to mark the incarnation as an act of humiliation ; perhaps, too, with a glance toward the Docetic denial of the sensuous nature (1 John iv. 2).*

“No many hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.”—Ver. 18.

A decided distinction is supposed (John vi. 45, 46) between hearing God and seeing Him : the first is attributed to men in general, the second to the Son alone. Hearing causes us to have perception of the object in *motion*, consequently in *communication* with us ; vision perceives the object in the condition of rest, and is consequently better adapted to express that knowledge which springs from personal unity with God. The sole absolute knowledge of God Christ also claims for Himself, in Matt. xi. 27.† The patriarchs and prophets saw angels who revealed the will of God, as Chrysostom notes, but they never saw God.

The words *ho ōn eis ton kolpon tou patros*, translated “*which is in the bosom of the Father*,” should not be overlooked, *ho ōn* is the peculiar name of Jehovah in the Old Testament, as written in the Septuagint, and therefore was familiar to the Jews, and to John, who was a Jew ; so that it may very well be doubted whether the phrase, “*which is in the bosom of the Father*,” gives it its full force, and whether “*the ever-existent in the bosom of the*

* Comment. *in loco*.

† Tholuck, *in loco*.

Father, is not the idea meant to be conveyed.* To be "in the bosom" is much more than "to see"; it is to know all His secret thoughts, and participate in all His power and substance. It was reserved for the beloved disciple John, who *leaned on the bosom of Jesus*, at supper (John xiii. 23; xxi. 7) to declare the mystery of Him who is in *the bosom of the Father*†

"Art thou [John Baptist] Elias? And he saith, I am not."—Ver. 21.

This answer of John has been supposed to contradict the language of our Lord in Matt. xi. 14 and xvii. 12, 13, in which he declares that John was the Elias who was to come. But the passages may be reconciled without any difficulty. The Jews had an expectation founded on a literal interpretation of the prophet Malachi, that before the Messiah came, that very same Elias or Elijah who lived and prophesied in the reign of Ahab would rise from the dead, and appear again on the earth. John, therefore, might very truly say that he was not *that* Elias. But yet, as he resembled Elias in many striking particulars—as the angel told Zacharias that he should come in the spirit and power of Elias—and as he actually approved himself, in the turn and manner of his life, in his doctrine and his conduct, the very same man to the later Jews which the other had been to the former, our Saviour might with equal truth assure His disciples that John was that Elias whose coming the prophet Malachi had in a figurative sense foretold.‡

* See Coleridge's "Remains," vol. iv., pp. 234, and Blunt, "Lectures on the Duties of a Parish Priest," pp. 52.

† Origen, who quotes Luke xvi. 22. See Wordsworth, *in loco*.

‡ Bishop Porteus. See also Campbell and Macknight, *in loco*.

“And I knew him not,” etc.—Ver. 31.

The relationship subsisting between the two families of Christ and John forbid the idea that they were not personally acquainted with each other; but the declaration of John may have meant no more, as Campbell suggests, than this, that he did not know, till he saw the descent of the Spirit on Jesus, and heard the voice from heaven, that He was the promised Messiah. This will not exclude a personal acquaintance with our Lord on the part of John, nor even a knowledge of his prophetic character.

“Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”—Ver. 51.

The meaning of the passage, says Lightfoot, seems to be this : “Because I said, I saw thee under the fig-tree, believest thou? Did this seem to thee a matter of such wonder? Thou shalt see greater things than these. For you shall in me observe such plenty, both of revelation and miracle, that it shall seem to you as if the heavens were opened, and the angels were ascending and descending, to bring with them all manner of revelation, authority, and power from God, to be imparted to the Son of Man,”—Where this also is included, namely, that angels must, in a more peculiar manner, administer to Him, as in the vision of Jacob the whole host of angels had been shewn and promised to him in the first setting out of his pilgrimage.

CHAPTER II.

“Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?”—Ver. 20.

THESE words refer to Herod’s temple, and not to Zerubbabel’s; but how will this statement of the

Jews agree with that of Josephus, who says, that the outer inclosures of this temple were built in eight years, and the temple itself in a year and six months ; nine years and a half in the whole ; and that it continued to receive further improvements till the breaking out of the Jewish war, a few years before it was destroyed? According to these accounts, it could not have been completed when these words were spoken, as our version fully implies. Lightfoot removes the difficulty by rendering the passage : “Forty and six years HATH this temple been in BUILDING,” and giving its sense thus—“It is forty and six years since the repairing of the temple was first undertook, and, indeed, to this day it is not quite perfected ; and wilt thou pretend to build a new one in three days ?”

CHAPTER III.

“For he whom God hath sent, speaketh the words of God ; for God giveth not the Spirit by measure unto him.”—Ver. 34.

THE full sense of this passage is often missed. It contains a profound as well as a most important truth ; namely, that as the office, so to speak, of the Father is, out of the unsearchable fulness and concealments of His godhead, to manifest Himself to sinful man ; and as it is the office of the Son, coming out of His bosom, to sustain the fulness of the Father’s godhead, and render it into the comprehensible language (John i. 18 ; xiv. 6—10 ; xvii. 8, etc.) of human thought, feeling, suffering, and action ; so it is the part of the Holy Spirit to furnish him for such an undertaking. The person of the Son in coming into manhood must not bring with him godhead properties, though he bring with him a godhead person : that is, no action which he

does in the manhood must be ascribed to godhead properties, or else godhead and manhood are mixed and confused together, which would introduce man-worship, creature-worship, and all kinds of idolatry. The person of the Son, in fulfilling this great work of bringing the fulness of the godhead into a body, of manifesting God in the flesh, serves himself with holy-ghost power, which the Father bestows upon him. Inasmuch as it is besought from the Father by the believing Son, and is by the Father accorded to the faith of the Son, it is proved to be from God to the Son of man : inasmuch as by the Son of man it is received, and by him appropriated, it is proved to be not in the form of godhead (for what should one in the form of man be able to do with that which is in the form of God ?), so that power out of godhead follows the faithful Son of God into the subsistence of the Son of man, and enables him there to do the work of rendering the incommunicable essence of godhead into the forms of human thought, feeling, and passion. And thus, while all the power to redeem is proved to be from God, in the person of the Father, and all the activity from God in the person of the Son, all the ability is proved to be from God in the person of the Holy Ghost ; and yet no property of the godhead is mingled with the properties of the manhood. This office of the Holy Ghost, first to unite the invisible godhead with the visible Son ; and secondly, to furnish the Son for the work of bringing human nature into perfect reconciliation with, and obedience to God, is the essence of all sanctification of fallen and sinful man. “ For their sakes I sanctify myself,” said Jesus, “ that they also might be sanctified through the truth ” (John xvii. 19). Thus, the infinite godhead, conveyed

into the Son, acting with the limitations of manhood, becomes a power capable of converting the creature from its state of rebelliousness and alienation and wickedness, into the state of holiness and love, and being at one with God—at-one-ment.*

CHAPTER V.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”—Ver. 24.

IN 1 Cor. xv. 52, and 1 Thess. iv. 16, seq., and other places, the resurrection is represented as something that is to take place in the future, and once for all; the heavenly life of the blessed is elsewhere represented as commencing immediately after death, as is also the suffering life of the wicked. (See Lu. xvi. 22—31; xxiii. 43). So the text seems to indicate. Luther translates, “and shall not come into judgment,” *in das Gericht*; i.e., shall not come into the state of death in Hades; but, having now passed into a state of spiritual life, he shall, in his death, rise into eternal life. (See 1 Jno. iii. 14). In his Epistle to the Philippians, Paul, in like manner, views the “departure” and the “being with Christ” as two states closely allied. A similar idea is expressed in 2 Cor. v. 8; Heb. iv. 1; ix. 27; where this life is compared to the Israelites’ pilgrimage through the wilderness, and the felicity of heaven to their rest in the promised land, and the entrance into the eternal as intimately connected with the departure from this earthly life. In Heb. xii. 22—24, “the spirits of just men made perfect,” and in Rev. vi. 9—11; vii. 13—17, “the souls of

* See Irving’s “Human Nature of Christ,” pp. 118—120.

them that were slain for the word of God, and for the testimony which they held," are described as in heaven.

CHAPTER VI.

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat."—Ver. 52.

OUR Lord did *not* as yet *explain how* they were to eat His flesh and drink His blood; for they were not as yet ripe for the intelligence of this mystery. But He tells them what inestimable blessings were to be gained from that eating and drinking (ver. 53, 54,) and so quickens a more vehement desire in their minds to believe it. He would first teach them to *believe* Him, and would afterwards reward their faith by fruition of Himself. He *afterwards explained* His words by saying, "Take eat, this is My body," and, "Drink ye all of this." Christ is the life, being generated by the living Father of all. And His human body is life-giving, in that it is united to the life-giving word in one person. For, after the incarnation, the two natures of God and man were indissolubly joined in Him. Wherefore, by communion in His body we have life in ourselves, we being united to that body as it is united to the Word who dwells in it.*

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?"—Ver. 61, 62.

These words do not imply that the human body of Christ came down from heaven, which was the heresy of Marcion and Apollinarius. There are many other passages in the gospels, and also in the epistles, in which the two natures of Christ are

* Wordsworth, *in loco*.

thus indifferently spoken of. The Son of man and the Son of God are one Christ; and hence He is often spoken of without any distinction being made between the two natures.

“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”—Ver. 63.

The various significations of the words *pneuma*, *spirit*, and *sarx*, *flesh*, have led to a diversity in the fixing of their sense in this passage. As Barnes observes, the word *spirit*, here, evidently does not refer to the Holy Ghost, as some have thought, for our Lord adds, “the words that I speak unto you are *spirit*,” etc. So, also, Tholuck, who thinks the design of this addition is to reprove the want of a deeper insight into the preceding discourse: “In that discourse is spirit and life, but you have allowed yourselves to be frightened away by its form and fashion, without penetrating to its depths.”

“From that time many of his disciples went back, and walked no more with him.”—Ver. 66.

Among the difficulties presented in this and the following verses, Olshausen points out this, that the Lord should thus suffer persons who had allied themselves to Him to leave Him, without endeavouring to remove the cause of their separation, by explaining the subject to them more clearly; and, further, that he should even ask the twelve whether they, too, would leave him, and then mention the betrayer. But, as this critic points out, obscure as this mode of proceeding on the part of Christ appears at first sight, yet it is this very thing, when rightly apprehended, that furnishes the key to the *form* of the foregoing discourse of the Redeemer.

Doubtless, the Lord thus forcibly set forth such profound sentiments on purpose to bring about that which, as we see, was the result; *i.e.*, a *sifting* of His disciples. It could not promote His design to have any more disciples in companionship with him than those who adhered entirely, heart and mind, to Him, as the Being in whom the Father dwelt : while, at the same time, none but these could reap any real advantage from following Him. That man surely must be trusting too much to his own understanding, and placing too little reliance on Christ, who, by means of a discourse which might be to him unintelligible or apparently absurd could be frightened away from the Lord, whose heart-attracting influence he had felt, and whose miracles he had beheld; and although he might even carry within him many germs of good, he was not fit to labour for the kingdom of God. But to *labour* for the kingdom of God was the very calling of the first disciples. Hence it was needful that persons who could not endure the test should be separated, for the sake of their own welfare, and that of the growing church. Probably also the Lord designed to operate on the mind of Judas Iscariot. Be that as it may, we here see Jesus, as it were, sitting in judgment on His disciples, and selecting afresh for His work only those who stood the trial.* In ver. 64, the cause of these disciples going out from the rest is traced by the Lord to an evil principle in their hearts, *viz.*, *unbelief*. They doubtless possessed a certain faith; not, however, that real living faith which springs from pure love to that which is divine, but a faith attained by means of the intellect.†

* Olshausen, "Bib. Comm. on Gospels," *in loco*.

† Ibid.

CHAPTER VIII.

“And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”—Ver. 11.

THAT is, “Neither do I *pass sentence* of condemnation on thee. Go, sin no more.” We are not to take this for a remission of her sins, says Bloomfield, from Lampe (which, as supreme Lord, Jesus *might* have pronounced), but simply as a declaration that, since His kingdom was not of this world, so he would not discharge the duty of temporal magistracy. By *go* is meant, go where *she pleased*; which, by the connivance of the judges she was at liberty to do. Lest, however, his motives should be misrepresented, and his clemency be construed into an extenuation of the crime of adultery, Jesus adds, *do not continue to sin*, which must have especial reference to the crime for which she was brought before him, namely, adultery.*

“And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?”—Ver. 32, 33.

How does it follow, that, because they were Abraham’s seed, they were therefore to be exempted from bondage; especially when God himself told Abraham that his seed should serve the Egyptians four hundred years (Gen. xv. 13)? Or, how could the Jews of that time say they were never in *bondage*, when they were actually in subjection to the Romans? Conceive them to be as proud and vaunting as we may, yet surely they could not mean to assert, in contradiction to their own history, and their present state, that they *were never in bondage*

* “Recens. Synop.” *in loco*.

to ANY MAN. But if they did not mean this, what then, says Dr. Owen, did they mean? Something perhaps, he adds, to the following purport. Our Saviour had told them (ver. 31, 32) that *when they became his disciples indeed, they would then know the truth* of his religion : and that *the truth*, or his true religion, *would make them free*. True religion ! say they, What dost thou mean ? *We are Abraham's seed* ; true-born Jews, and consequently are in possession of *true* religion : *nor have we*, in all our distresses, *ever submitted (oudein)* to ANY THING that was contrary to it. Enjoying, then, as we do, the *free* exercise of our religion and laws, *how sayest thou, ye shall be made free ?*

CHAPTER XII.

“ Therefore they could not believe, because that Esaias said again,” etc.—Ver. 39, 40.

SEE on Mark iv. 11, 12.

CHAPTER XIII.

“ A new commandment I give unto you, that ye love one another : as I have loved you, that ye also love one another.”—Ver. 34.

IN order to justify the use of the phrase, *a NEW commandment*, here used by our Lord, the commentators, generally, say that although it was no *new* commandment that men were to love one another, yet that commandment was so much enlarged by our Lord, as to its object, extending it to all mankind, and even to our greatest enemies—so greatly advanced and heightened as to its degree, even to the laying down of our lives for one another—so effectually taught, so mightily encouraged, so very

much urged and insisted upon, that it might very well be so called. (Compare 1 John iii. 16.)

CHAPTER XIV.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever : even the Spirit of Truth ; whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him ; for he dwelleth with you and shall be in you. I will not leave you comfortless : I will come to you.”—Ver. 16—18.

THE sending of the Spirit mediated (“I will ask,”) and conditioned by it (ch. xvi. 7, Acts ii. 33, etc.), is here represented as another fruit of our Lord’s departure to the Father. This Spirit is distinct from the personality of Christ, is “*another* comforter,” and yet in ver. 18, He is again conceived of as identical with Christ, for he is the power emanating from the personality of Christ—“He shall receive of mine,” says xvi. 14. This Spirit will become so imminent in the disciples, that he, as we are told in Matt. xxviii. 20 of Christ Himself, shall be with them “for ever.”* The divinity and personality of the Holy Ghost is here, then, as many times afterwards, in the New Testament, clearly pointed out. In the sixteenth verse, which is part of the text, the three acts of the three persons are plainly set down : asking, giving, abiding ; and then, as Steir observes, When this Comforter comes, come at the same time the Son and the Father (ver. 23.)

Dr. Adam Clarke points out that the word *paraklētōs* signifies not only a *comforter*, but also an *advocate*, *defender*, *counsellor*, *patron*, and *mediator* ; and he suggests that Christ is thus termed 1 John ii. 1, where the common version renders the word *advocate*. Christ is thus called, because He is represented as *transacting* the con-

* Tholuck, Comm., *in loco*.

cerns of our souls with God ; and for this cause, He tells us, He goes to the Father (ver. 12). The Holy Spirit is thus called, the Doctor adds, because He transacts the cause of God and Christ with us, *explains* to us the nature and importance of the great atonement, shows the necessity of it, *counsels* us to receive it, *instructs* us how to lay hold on it, *vindicates* our claim to it, and makes *intercession* in us with unutterable groanings. As Christ acted with His disciples while He sojourned with them, so the Holy Ghost acts with those who believe in His name.* Thus, the word *comforter* includes the idea of *helper, teacher, advocate, and intercessor* ; and, as Archdeacon Hare remarks,† If we understand the word thus, not merely in its secondary and common sense, as *consoler*, but also in its *primary* one, as strengthener and supporter, it would be difficult to find any word in our language so well fitted to express a range of meaning corresponding to that of the Greek *paraklētos*, here and further on. The Spirit is the Comforter, in the primary as well as secondary sense of that word, since He came, not merely to console the disciples for their loss, but mainly to strengthen their hearts, by enabling them to understand the whole truth, and to feel the whole power of the gospel.

This “other comforter” is here called “the Spirit of Truth,” as He is also in chap. xv. 26, and xvi. 13 ; that is, the Spirit who is the principle of truth, and imparts the truth (xvi. 13)—a power not for the intellect merely, but for the feelings and the will, also. Hence He is called (ver. 26) “the Holy Spirit.”‡

* Clarke’s Comm., *in loco*.

† “Mission of the Comforter,” vol. ii., pp. 521-7.

‡ Tholuck, Comm. *in loco*.

“I go unto the Father, for my Father is greater than I.”—Ver. 28.

Origen, Jerome, Novatian, and several modern critics, understand the passage of Christ being sent in His quality of Messiah, to instruct and save mankind. Now, as the *sender* is *greater* than the *sent*, says Dr. A. Clarke, (chap. xiii. 16) so, in this sense, is the Father greater than the Son. We must not refer this *greater* to a permanent relation between the divine persons. *Greater than I*, who nevertheless am greater than all, One with the Father, so that He is seen in Me—this very *paradox*, says Steir, which exalts Him who speaks so high, necessarily requires the explanation, the restriction—*for the present*, in a certain sense. That the saying would otherwise say nothing, at such time, is clear. It is evident that the Son speaks, observes this critic, in His undivided person, generally; and here especially, inasmuch as He now placed Himself in antithesis to the Father. To speak *in such manner* of a pre-eminence in divine *dignity*, which would be self-understood, would not evidence humility, but be in the highest degree inappropriate. “What subject,” asks Roos, “would say to his friends, ‘Ye should rejoice because I am going to the Prince, for the Prince is greater than I.’” We make it stronger, says Steir: What man, as man, would say, God is greater than I? That also is ever impossible. According to my humanity I am indeed less! Moreover, He speaks of an inferiority, *to be laid aside, to be removed*. If, as Schneider teaches, the Father is mentioned here as greater than the Son, quite independently of his Incarnation, and simply by reason of the character

of subordination in the eternal Sonship, there can be found no connection, or order of thought, in this discourse of the Saviour's. It is the *present state* of the Son, compared with the divine government of the Father—as Luthardt after Calvin maintains. The Father is greater when compared with the *Son* as he is *now* the emptied and humiliated Son of man. The departure of the Son to the Father, into the full fellowship of His might and glory, is an exaltation; and at that the disciples should rejoice—on His account—because he was going to the greater, to become Himself once more great and high; and on their own account, also, because, as He says, I will send from the Father the Comforter to work mightily in you, and give effect to your prayers; yea, come again Myself in life and glory. As Luther; “I go to my glory for your sakes, too, and enter my kingdom, where I can protect and *help* you against *all* that can hurt.”*

“The Prince of this world cometh, and hath nothing in me.”
—Ver. 30.

Although Christ was “made of the seed of David according to the flesh” (Rom. i. 3); “he took not on him the nature of angels [pure and uncorrupt], but he took on him the seed of *Abraham*, and was in all things made like unto his brethren;” (Heb. ii. 16, 17). “God sending his own Son *in the likeness of sinful flesh*” (Rom. viii. 3)—“made of a woman, made under the law” (Gal. iv. 4), which presupposes a sinful and corrupt condition; but he was not a sinner. That were, indeed, an awful error to fall into. He was assailable on the side of his flesh or human nature, with every temptation and infirmity with which man can

* Steir's “Words of the Lord Jesus,” vol. vi., pp. 258-262.

be assailed—with every trial with which it is possible for fallen human nature to be tried ; He brought His divine person into death-possessed humanity, into the one substance of manhood created in Adam, and by the fall brought into a state of resistance to and alienation from God, of condemnation, of proclivity to evil, of subjection to the devil ; and bearing it all upon his shoulders, in that very state into which God put it, after Adam had sinned, suffered its sorrows, and pains, and anguish—its darkness, wasteness, disconsolateness, and hiddenness from the countenance of God, and in this state earning for himself, by his faith and patience, the name of the “ Man of sorrows,” and the “ author and finisher of our faith.” While he thus proved the innate vileness and irresistible violence of the flesh against God, He overcame it and redeemed it from its oppressions. From His generation, His life was the Holy-Ghost life, and not the natural life of flesh and blood. There were in Him no motions of the unregenerate man ; but always motions of the regenerate. Yet as a man’s nature after His regeneration is the same sinful nature as before, though restrained from power by the indwelling of the Spirit of Christ, so was Christ’s substance after His generation of the Holy Ghost the same as before, very substance of his mother, without change or alteration, without defect, and without addition in any creature part ; a perfect or complete humanity, a true body and a reasonable soul. His holiness overcame the unholiness of the flesh ; His power strengthened its weakness. In one word, He took sinful flesh ; He upheld it holy from its conception, He resisted all its inherent *inclinations to evil* ; He permitted the human will to

go with none of them. Ever coming out of the divine will into the creature will, He held the creature will upon its integrity, in its holiness, in its conformity to the law, in thought, in word, in deed—in everything. The consummation is, that sin having been condemned in flesh by Christ, He has received power over all flesh to give eternal life to as many as the Father shall give Him.

We may now see the meaning of the text. “The prince of this world cometh and hath nothing in me.” Our Lord declares that during the whole of the fiery conflict which he had endured, and of which He alone was conscious, Satan had never been able to make a lodgment or gain a hold in his flesh, or humanity; that though free to come in all his might, he had ever been repelled, as he was repelled in the wilderness—that His flesh though thus oppressed, hideously oppressed, had never been swayed; His will was upholden in its steadfastness by the Holy Ghost—that the might of the Holy Ghost in his soul had been able to reconcile to God the inveterate obstinacy and stubborn rebellion of flesh and blood—that for once the law of the flesh had not been able to drag down into perdition—that for once a soul had been able to draw up the flesh into reconciliation with the will of God—that all his life long the will of the flesh had been successfully withstood by the will of the spirit; indeed, that the will of the spirit had enforced the flesh to do it willing obedience, or service. All this is signified by the expression, “Satan cometh, and hath nothing in me.” And it signified, moreover, that Satan was then coming with an assault of a more dreadful and terrible kind, which is emphatically called, “the hour and power of darkness,” and which, beginning

from his agony, continued till his resurrection, partly without and partly within the veil, partly in the body, and partly in the separate soul, partly on earth, and partly in hell, or the place of separate spirits ; which conflict being over, it was pronounced not merely by word of man — “Satan hath nothing in me,” but it was pronounced by the word of God, and that not by the word of God syllabling airy sounds in the vault of heaven, but by the word of God working through the Spirit that change of state which His body underwent in the tomb. Then, indeed, when the Spirit had taken hold of the body, and the divine glory and holiness had struck its beams through the body also,—then, when matter stood purified by the Spirit—then, when sinfulness, and corruption, and defectibility forsook flesh and blood, and incorruption, and immortality, and infallibility, and holiness untemptable, and strength almighty, inheriting and inhabiting, shone forth in that which heretofore had been mortal, fallible, temptable flesh, it was demonstrated by the finger of God that reconciliation was accomplished between the Creator and the creature. And now was the body prepared, and not till now was the preparation of the body accomplished ; and through that body, with harmony ever perfect, with variety of harmony infinite, with indubitable certainty, shall the Godhead in the person of the Son express, through the redeemed, risen, glorified Manhood, all its purposes, and accomplish all its effects. So that the reconciliation begun in the Virgin’s womb, between God and creation, is perfected in the womb of the earth, is acknowledged in the height of heaven, is honoured of the Father as His chiefest work, with the chief place at the

right hand of the throne of the Majesty on high.*

CHAPTER XVI.

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more: of judgment, because the prince of this world is judged.”—Ver. 8—11.

WEBSTER and Wilkinson think the meaning of the passage is, that the Spirit would *charge* the world with *sin*, give *proof* of *righteousness*, and *warning* of *judgment*; and they interpret it by the preaching of the apostles, or rather, of the Spirit by them (Matt. x. 20). In their discourses, they observe that, as recorded in the Acts, these three subjects are the most prominent: (1). Christ the only Saviour; and the rejection of him fatal and damning sin. (2). Righteousness or justification, through the exaltation and intercession of Christ. (3). The kingdom of Christ, (instead of that of Satan) established now, and to be perfected in the final judgment. Calvin gives it pretty much that sense: “The Spirit, conformably to the order of salvation, will first work the knowledge, that out of Christ sin reigns in the world, then he will work the hungering after true righteousness, that is after justification by faith (Matt. v. 3, 6), then, finally, the conviction, that only through Christ this want of harmony may be removed.”

The *judgment* is pretty generally understood to refer to the *world's* judgment; on the one side, *its judgment*, or estimate, or discrimination of things; on the other side, *God's judgment*, to which it is opposed. This, its judgment by nature, it forms in subjection to the prince of this world, the

* See Irving, “Atonement, and Christ's Human Nature,” p. ii.
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devil — of whose power it is not conscious, and whose existence it even denies; but the Spirit of God shall convict this judgment of wrong:—shall show them how erroneous and destructive it is, and what a bondage they have been under—shall detect to them the Prince of this world reigning in the children of disobedience, and give them a *better judgment*—by which they shall not be ignorant of his devices (2 Cor. ii. 11.) But this better judgment itself is that very truth of God manifest in the flesh in the Lord Jesus.

“*Because the prince of this world is judged.*” It has been remarked by some commentator, whom we do not now remember, that although Christ put away all things merely Jewish, he did not put away the doctrine of Satan, the devil, but taught it anew, as it were—an important thing to think of. Here our Lord says that he, Satan, who had so effectually ruled, that he might be said to be the Prince of this world, was now judged; repeating what he had previously said (xii. 31), “Now is the judgment of this world: now shall the prince of this world be cast out.” My approaching death will destroy his kingdom; will break down his power, and will be the means of setting up the kingdom of God over man. This was the judgment—the *crisis* (See Gen. iii. 15); Satan’s kingdom was destroyed, his kingdom was brought to an end; not that his reign over all men would entirely cease, but that he being vanquished, his kingdom would decline, and be finally brought to an end.

CHAPTER XVIII.

“Jesus answered, My kingdom is not of this world.”—Ver. 36.

THAT is, the order of things, including their object

and end, which He came to introduce and set up, every where, was to be based on other principles than were the kingdoms then existing. It was to be based on the broad principle of absolute right, of universal philanthropy, a love for mankind, even for enemies, strong enough, if need be, to die for them on the scaffold or the cross ; supreme love to God underlying all. His kingdom was not to be by the sword ; His kingdom required the sword to remain in the scabbard, and He commanded its subjects not to slay their enemies, but to die for them. Jesus came to introduce a spiritual kingdom—a kingdom of righteousness, and peace, and love.

CHAPTER XX.

“ Jesus saith unto her, Touch me not.”—Ver. 17.

THE language of our Lord has seemed so difficult to understand, here, that a change in the reading has been proposed. But this cannot be admitted. Tholuck has collected the explanations and interpretations of the most eminent critics,* and has carefully estimated their value, giving the preference to the expositions of Augustine, Calvin, Melancthon, Grotius, Lampe, Olshausen, and Neander :—“ Thou must not so cling to my earthly appearance, for I am not yet in that glorified condition in which thou mayest abide with me ” —interpreting the Greek word, which is, literally, *to touch, to finger, to feel*, as equivalent to *dwelling upon a thing*.

And so Blackley understands it: “ It should be remembered,” he says, “ that *haptou* means not merely to touch, but to cling, to seize. Cling not to me, he means, with expressions of affection, for the time

* “ Commentary on St. John,” p. 411.

has not yet come when I shall be glorified, and shall abide in loving fellowship with you.”*

¶ “Whosoever sins ye remit, they are remitted to them; and whosoever sins ye retain, they are retained.”—Ver. 23.

The key to this much disputed text is furnished by such passages as Heb. i. 3: “When he [the Son] had by himself purged our sins,” etc.; 1 John ii. 2: “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world;” John iii. 16: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” And in accordance with this glorious truth, our Saviour is said to be “The Lamb of God that taketh away the sin of the world” (John i. 29). The meaning of these passages, interpreted by the aid of others, seems to be, that our Saviour “purged,” or cleansed, from all those sins, be they of what kind or degree soever, that *the world, i.e., Jew or Gentile*, had been guilty of, before they accepted the terms of reconciliation with God. The condition of pardon was not, that men professing a faith in Christ might sin on, and be forgiven; but that they which *believe* in Christ should be forgiven what was past. The forgiveness promised is designed as an encouragement to go on in goodness, and not to sin more. All the world were offenders against the law of God. Hence our Saviour commissioned His apostles to go and preach to all nations, teaching them to observe all things whatsoever He had commanded

* “Critical Eng. Test.,” in *loco*.

Matt. xxviii. 19, 20). All were called back to their duties and future obedience to the law, which all had broken. "He that believeth and is baptised, shall be saved; but he that believeth not shall be condemned" (Mark xvi. 16). Not because he does not believe and be baptised, but because he will not accept the remission of sins he had already committed. In conformity with this, the apostles preached to Jews and Gentiles, who believed and were baptised (Acts ii. 38; x. 43; xiii. 38; xxvi. 18); they *remitted* or *retained*—declared forgiven or forgiven—believed, and unforgiven all who did not believe in the name of the only-begotten Son of

THE ACTS OF THE APOSTLES.

THE object of this Book has been variously described. We should like the student to read Alford,* as he has seized upon the main points of the writer, and placed them in a striking light. Hawes† judiciously observes, that “it contains not only a recapitulation of the gospel, but a continuation of the life of Christ, the fulfilment of His predictions, and, in a certain sense, a supplement by means of those things which, by the Paraclete, He imparted in a fuller measure to the previously less established disciples. (See specially John xvi. 12, 13). It contains also the root and stem of all those matters treated of in the Epistles. The Gospels treat of Christ, the Head ; the Acts exhibit the occurrence of like things in His body, which is quickened by His Spirit, harassed by the world, defended and exalted by God. A summary of this is contained in Eph. i. 20, 22. And the departure of Christ and the coming of the Holy Spirit give the Acts a closer resemblance to the Epistles than to the Gospels.” The two great points to which this selection of facts seems subservient are, that the Christian religion is of divine origin, and that it was intended for the benefit, not of the Jewish nation alone, but of every nation on the earth. That Luke did not design to write a general history of the Christian Church, during the first

* “How to Study the New Testament.”

† “The Critical English Testament,” vol. ii., p. 1.

thirty years after Christ's ascension, and of the apostles, who planted it, as the title of the book might lead one to suppose, is sufficiently evident from the omissions in his work. He passes by all the transactions in the church of Jerusalem, after the conversion of Paul, though the apostles continued for some time in Palestine. He also omits to notice the propagation of Christianity in Egypt, or in the countries bordering on the Euphrates and the Tigris, Paul's journey into Arabia, the state of Christianity in Babylon (1 Peter v. 13), the foundation of the church at Rome, which had already received an epistle from Paul, several of Paul's voyages, and many other matters, of which he could not possibly be ignorant, as may be seen in Lardner.* Upon similar grounds we may conclude that it was not intended to be a full history of the ministry and sufferings of all the apostles, in the propagation of Christianity. The names of some of the apostles never occur in it, and little is said of Peter and John. It did not matter that the labours of this or that apostle should be preserved ; the truth of the Christian religion, and its introduction amongst the Gentile nations, appear to have been designed, and these important facts are fully shown.

CHAPTER I.

“And falling headlong, he burst asunder in the midst, and all his bowels gushed out.”—Ver. 18.

MATTHEW (ch. xxvii. 5) gives an account of the traitor's death, and Luke here relates what happened afterwards. Matthew having related that Judas

* “Supplement,” vol. i., chap. viii., sect. 9.

“departed, and went and hanged himself,” Luke, knowing that all suicides, who hang themselves, are cut down sooner or later, does not state the fact, but subjoins the short supplementary narrative. The rope being cut, or untied, “falling headlong,” or rather, “falling on his face, he burst asunder,” etc. It was very natural, for Luke, if not as an evangelist, yet as a physician, to relate, by way of parenthesis, the pathological fact here recorded. It is known that in cases of violent and painful death, there is usually an effusion of lymph, or of lymph mixed with blood, into the cavities of the chest and abdomen ; and if the body is kept till putrescence takes place, a gas is evolved from the fluid in such quantity as to distend enormously, and sometimes to rupture the peritonæum and abdominal muscles. This has been observed in bodies hung on gibbets in England ; and it would take place much more speedily in warmer climates.

But “he burst asunder” may mean, *he made a noise ; cracked*, as the verb *elakēse* often means, so that the Greek expression may mean nothing more than that a relaxation of the *sphincter ani* had taken place, and that a copious evacuation of the contents of the alvus had followed, the aorist being sometimes rendered by the preter-pluperfect tense in English.

CHAPTER V.

Ver. 11—17.

THESE verses, as they follow in our Bibles, are evidently intermingled and confused, and have been variously arranged by commentators. Townsend adopts A. Clarke’s arrangement, which is as follows : verses 11, 13, 14, 12, 15, 16, 17 ; and this dis-

tribution of the verses removes the difficulties and obscurities which now present themselves in the arrangement of the text.

CHAPTER VII.

“The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran.”—Ver. 2.

See the remarks on Gen. ch. xii. ver. 1.

“Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land.”—Ver. 4.

From Gen. xi. 26, 32, and chap. xii. 4, it appears that Terah, Abraham's father, lived sixty years after Abraham migrated into the land of Canaan, for he was born in the seventieth year of Terah's age (Gen. xi. 26); and made the migration when seventy-five years old (Gen. xii. 4); and, if we add to these, *seventy years*, he migrated in the *hundred and forty-fifth* year of Terah's age; and since Terah lived two hundred and five years (Gen. xi. 32), there remain *seventy*, during which Terah lived after the departure of Abraham. To remove this difficulty the commentators have pursued various courses. Knatchbull, Capellus, and others, think that the Hebrew text of Gen. xi. 32 is to be emended from the Samaritan version; and the number ccv. to be changed into cxlv. But the number seems to have been altered in the Samaritan MS. in order to correspond with the chronology. That the Samaritans have in other places interpolated the text has been ascertained beyond doubt. Bloomfield, following Michaëlis, Krauser, Morus, Rosenmüller, and others, thinks that Stephen followed the tradition of the Jews; but Bishop Lloyd is of opinion that what is said in

Gen. xi. 26, of Terah's being seventy years old, relates only to the birth of Haran; and that Terah was a hundred and thirty years old when he begat Abraham. If so, then Abraham was seventy-five years old, and Terah (who died at two hundred and five) might have been dead when Abraham left Charran. Dr. A. Clarke adopts this method of reconciling Stephen and Moses, adding, that in the enumeration of the sons of Terah, by the latter, Abraham is put first, by way of dignity; another instance of which we have in Gen. v. 32, where Noah is represented as having Shem, Ham, and Japheth, in this order of succession; whereas it is evident from other scriptures, that Shem was the youngest son, who for dignity is named first, as Abram is here; and Japheth the eldest, named last, as Haran is here.

“And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.”—Ver. 6.

Here and in Gen. xv. 13, the round number, 400, is given; in Exod. xii. 40, the exact number, 430, is given.

“Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.”—Ver. 14.

See on Gen. ch. xlvi. ver. 26, 27.

“And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.”—Ver. 16.

Of the two burying places of the patriarch, one was in Hebron, which Abraham bought of Ephron (Gen. xxiii. 16), the other in Sychem, which Jacob (not Abraham) bought of the children of

Emmor, (Gen. xxxiii. 19.) Jacob was buried in the former, which Abraham bought; the sons of Jacob in the latter, which Jacob bought. Various solutions of the discrepancy have been proposed, of which we prefer that of Flacius.

“Stephen has no time, in running over many histories, to give each in detail: he therefore combines in one the mention of two different sepulchres, places, and purchases, so as in one account to have the true purchaser, omitting the seller, and in the other the true seller, omitting the purchaser; joining, so to speak, diametrically two out of the four contracting parties. However much the name of the purchaser may be emended, still it would not be true that Jacob was buried in Shechem. Abraham purchased a sepulchre from the sons of Heth (Gen. xxiii. 18). Jacob was buried there (Gen. l. 13); Jacob bought a field from the sons of Emmor (Gen. xxxiii), Joseph was buried there (Josh. xxiv. 32). Here we have a general outline of the two contracts, and we see how Stephen combined the two purchases into one.”

In like manner, says Hawes, Stephen, a little before (ver. 7) combined two prophecies, given to Abraham and to Moses, into one (Ex. iii. 12; Gen. xv. 16); and in ver. 9, he unites in one word the sale of Joseph and his *removal into* Egypt. In verse 43, he joins a saying of Amos with the departure to Babylon of Jeremiah. Such things are by no means uncommon in oratory, though not in history.

CHAPTER IX.

“And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, ~~why~~

persecutest thou me ? And he said, Who art thou, Lord ? And the Lord said, I am Jesus, whom thou persecutest : it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”—Ver. 3—6.

THERE is little doubt that this brief narrative of the miraculous manner in which Saul was brought to a true knowledge of Jesus, whom, up to that time, he had persecuted, omits one important circumstance, leaving it to be supplied by what follows. It makes no mention of the bodily appearance of Jesus to Paul. He saw the light that shined from heaven, and he heard the voice that called upon him ; but, as we have said, no mention is made of the appearance of Jesus. Not that such an appearance is denied, for the words in ver. 8 : “ And when his eyes were opened, he saw no man,” relate to that particular time, only. Ananias supplies the deficiency in the narrative comprised in the verses above quoted, for when he entered the house where Saul was, and put his hands on him, he said, “ Brother Saul, the Lord, even Jesus that appeared to thee [who was *seen of thee*] in the way.” In like manner, Barnabas, when he introduced him to the other apostles, “ declared unto them how he *had seen* the Lord in the way, and that he had spoken to him ” (verse 27). And we get this and further incidents, also omitted in Luke’s narrative, in chap. xxvi. 13—18, where Paul himself relates the miraculous occurrence to king Agrippa. After recounting the appearance of the light from heaven, and the hearing of the voice calling upon him, with his own answer he goes on to give Jesus’ response ; “ I am Jesus whom thou persecutest ; but rise and stand upon thy feet ; for *I have appeared unto thee* for

this purpose," etc. Now, from all this, Macknight* very reasonably infers that Saul saw Jesus standing before him in the way, when, in obedience to his command, he arose from the earth; but that not being able to endure the splendour of His appearance, or to express his reverence, he fell to the earth again, and remained in that posture until Jesus ordered him, a second time, to arise, and go into the city, where it should be told him what he was to do. Then it was, that on opening his eyes, he found himself absolutely blind. This makes the several accounts of the occurrence perfectly consistent, and agrees with what Paul elsewhere says, when asserting his apostleship, and his equality with the rest of the apostles: "Am I not an apostle? Have I not seen Jesus Christ our Lord?" (1 Cor. ix. 1). "Last of all, he was seen of me also, as of an abortive apostle" (chap. xv. 8). It was this seeing Jesus with his bodily eyes, which qualified him to become a witness of His resurrection from the dead, which otherwise he could not have been.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."—Ver. 7.

The seeming discrepancy between this passage and chap. xxii. 9, where it is said that the men "heard *not* the voice," is removed by taking the word *akouō* here in the sense of *understanding*, rather than *hearing*—a sense in which it is often used by the sacred writers. Hence, the meaning of xxii. 9, is, "And they that were with me saw indeed the light, and were afraid; but they *understood* not the sense of what was spoken to me."

* "Life of St. Paul," p. 103.

CHAPTER XIII.

“And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.”—Ver. 20.

THIS is a most difficult passage, and has been termed by Scaliger, *Crux Chronologorum*. The apostle *seems* here to contradict the account in 1 Kings vi. 1: “And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign, he began to build the house of the Lord.”

Sir Norton Knatchbull has considered the various solutions proposed, and concludes that the words of the apostle should not be understood as meaning *how long* God gave them judges, but *when* he gave them ; and he therefore proposes that the first words of the verse should be referred to the words going before (ver. 17), that is, to the *time* WHEN the God of the children of Israel chose their fathers. “Now this time wherein God may properly be said to have chosen their fathers, about 450 years before He gave them judges, is to be computed from the birth of Isaac, in whom God may properly be said to have chosen their fathers ; for God, who had chosen Abraham out of all the people of the earth, chose Isaac at this time out of the children of Abraham, in whose family the covenant was to rest. To make this computation evident, let us observe that from the birth of Isaac to the birth of Jacob are sixty years ; from thence to their going into Egypt, one hundred and thirty ; from thence to the Exodus, two hundred and ten ; from thence to their entrance into Canaan, forty ; from that to the division of the land (about which time it is probable they began to

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settle their government by judges,) seven years : which sums make four hundred and forty-seven, viz., $60 + 130 + 210 + 40 + 7 = 447$. And should this be reckoned from the year before the birth of Isaac, when God established his covenant between himself and Abraham and all his seed after him (Gen. xvii. 19), at which time God properly chose their fathers, then there will be four hundred and forty-eight years, which brings it to within *two* years of the 450, which is sufficiently exact to bring it within the apostle's "*about*," or *nearly*.*

The sacred writers often express themselves in the same way, says Dr. A. Clarke; *e. g.* "He made a molten sea, ten cubits from the one brim to the other ; and a line of thirty cubits did compass it about." Now we know that the circumference of any circle is only in *round* numbers to its diameter as *three to one*; but correctly it is considerably more, nearly as twenty-two to seven. But even the Spirit of God does not see it necessary so enter into such niceties, which would only puzzle and not instruct the common reader.

CHAPTER XVI.

"Him [Timothy] would Paul have to go forth with him ; and took and circumcised him, because of the Jews which were in those quarters," etc.—Ver. 3.

PAUL always avowed that the Gentiles were free from the yoke of the Mosaic ceremonies, and that the Jews were not to expect salvation by them. Hence when the Jewish zealots would have imposed it upon him to have Titus, a Greek, circumcised, he *resolutely refused it* (Gal. ii. 3—5). Here, how-

* "*Annotations*," *in loco*.

ever, he voluntarily persuaded Timothy to submit to that rite, knowing that the omission of it in him, who was a Jew by the mother's side, would have given offence, and have created prejudices against him. His early acquaintance with the Scriptures of the Old Testament (2 Tim. iii. 15) rendered Timothy peculiarly capable of preaching in the synagogues with advantage, which, had he been uncircumcised, would not have been permitted.*

“And from thence to Philippi, which is the chief city of that part of Macedonia,” etc.—Ver. 12.

There are difficulties connected with the interpretation of this passage. The Greek *prōtē* cannot mean first in *situation*, or that to which they *came* first, since that is true only of Neapolis just before mentioned. Does it signify *first in rank*? Livy, Diodorus, and others, assign that dignity to Amphipolis.

Bishop Pearce thinks that *prōtē* may denote *chief*, most important in trade, riches, and population (though not in dignity). And this there is reason to think it was; but we prefer to read the passage as Mr. Charles Taylor does:—“Philippi, a city of the *first part* of Macedonia” — Macedonia *Prima*; and then it will be found not only in strict accordance with the fact, but as supplying a strong proof of the minute accuracy of the sacred historian. The province of Macedonia had been divided by Paulus Æmilius into four provinces; and of the *first* province many of the medals are extant, mostly in silver, with the Greek inscription, “of the first part of Macedonia,” which is the

* Doddridge, “Family Expositor,” in loco.

correct import of Luke's words, and affords a complete justification of his description.

It is further to be observed, that though our present copies read *protē tēs*, one of the Syriac versions and Chrysostom read *protēs*, and as this is the reading of the medal, as it agrees with matter of fact, and delivers us from some ambiguities, we risk little in recommending this reading, and its correspondent rendering, "Philippi, a city of the *first part* of Macedonia."*

CHAPTER XIX.

"—And they said unto him, We have not so much as heard whether there be any Holy Ghost."—Ver. 2.

THESE disciples having been baptised by John, who bore direct testimony to the baptism of the Holy Ghost (Matt. iii. 11; Luke iii. 16), could not intend to say what they are here made to say. Their meaning evidently was, that they had not heard that the Holy Spirit, in His gifts, had been poured out from on high.

CHAPTER XXIII.

"Then said Paul, I wist not, brethren, that he was the high priest."—Ver. 5.

It has been thought impossible that Paul should be ignorant of the dignity sustained by Ananias; but it is to be observed that soon after the holding of the first council (as it is called) at Jerusalem, Ananias was dispossessed of his office, and Jonathan raised to the supreme dignity in the Jewish church. Between the death of Jonathan, who was murdered by order

* *Calmet's Dictionary*, art. "Macedonia;" and "Fragments," No. 237.

of Felix, and the high-priesthood of Ismael, who was invested with that office by Agrippa, an interval elapsed in which this dignity continued vacant. Now, it happened precisely in this interval, that Paul was apprehended at Jerusalem ; and the Sanhedrim being destitute of a president, Ananias undertook, of his own authority, the discharge of that office, which he executed with great tyranny. It has been thought, therefore, that Paul, who had been only a few days in Jerusalem, might have been ignorant that Ananias had taken upon him a trust to which he was not entitled. But it is hardly probable that he should not have known the speaker to be the high priest, by the place he occupied, and also by some insignia of office. Besides, it would be little creditable to the apostle to launch out so severe a reproach without knowing whether it was applicable or not : and, indeed, it is so exactly suitable to Ananias, the high priest, that it must have been meant for him. Limborch, Bengel, Bloomfield, and others, therefore, think that Paul meant by these words to affirm nothing, but to excuse his lapse : and they render : “ I did not consider, or reflect, that it was the High Priest.” This signification of the word often occurs, as in Eph. vi. 8 ; Col. iii. 24, and elsewhere, and may therefore be adopted here.

“ Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.”—Ver. 33.

Judea, though sometimes called a Province, was properly, as Lardner observes,* a branch of the Province of Syria. Nevertheless, it had, as Mac-knight suggests,† a Roman governor with supreme

* “Credibility,” B. i., p. 161. † “Life of St. Paul,” p. 124.

authority, residing in it, which was a very uncommon thing. The proper title of this governor was *Procurator*; a name that was given to the officer who took care of the Emperor's revenue in the provinces belonging to him. Whereas, in the provinces belonging to the Senate, that officer was named *Quæstor*. But though the governors of Judea were properly Procurators, they had, as was just now observed, the power of presidents. Hence the sacred writers give to Pilate, Felix, and Festus, the title of governors, which is a general word.

THE EPISTLES OF THE APOSTLE PAUL.

WHOEVER will be at the trouble of collecting together the scattered materials of the life and character of Paul, as they are to be found in the Acts of the Apostles, and in his own divinely inspired Epistles, and then of steadily following out the thread of his history and labours, will rise from the task with a conviction that he was the most able, as he was also the most extraordinary, minister of the New Testament, raised up by the great Head of the Church. A most determined and implacable enemy to the cross of Christ, the ebullitions of whose wrath swept away in one common destruction "men and women"—a bigoted and unrelenting persecutor, "breathing out threatenings and slaughter against the disciples of the Lord, and making havoc of the church," he was brought over from the ranks of the enemy, and became, not only an able preacher of the faith he had once destroyed, but its most steady and successful defender. The conversion of Paul to the faith of Christ was not the occasion of destroying any of those striking features in his character which distinguished him while engaged in the work of destruction. It only brought them under the influence of principles which rendered them instruments of the most extensive and lasting good.

Possessing a determination of purpose which no obstacles could thwart—a burning charity which no opposition could quench—and an ardent zeal which no suffering could subdue, and uniting these moral qualities to an intellect of no ordinary kind, improved by accessions of almost every species of learning which was then cultivated, and consecrating the whole to the undivided service of his Lord, he became the most able expositor and the most successful defender of the Christian faith, in that or in any other age of the church.

Saul of Tarsus was not a man of a light, fickle, and uncultivated mind. His natural powers were vast; his character was most decided; and his education, as we learn from his historian and from his writings, was at once both liberal and profound. He was born and brought up in a city enjoying every privilege of which Rome itself could boast, and which was a successful rival of both Rome and Athens in arts and science. Though a Jew, it is evident that his education was not confined to matters that concerned his own people and country alone. He had read the best Greek writers, as his style, allusions, and quotations, sufficiently prove; and in matters which concern his own religion, he was instructed by Gamaliel, one of the most celebrated doctors the synagogue had ever produced. He was evidently master of the three great languages which were spoken among the only people who deserved the name of *nations* — the *Hebrew* and its prevailing dialect, *Chaldæo-Syriac*, the *Greek*, and the *Latin*;—languages that, notwithstanding all the cultivation through which the earth has passed, *maintain their rank over all the languages of the universe.*

Harwood thus characterises Paul :—"All the writings of St. Paul speak him a man of a most exalted genius, and the strongest abilities. His composition is peculiarly nervous and animated. He possessed a fervid conception, a glowing but chastened fancy, a quick apprehension, and a most immensely ample and liberal heart. Inheriting from nature distinguished powers, he carried the culture and improvement of them to the most exalted height to which human learning could push them : an excellent scholar, an acute reasoner, a great orator, a most instructive and spirited writer. Longinus classes the apostle among the most celebrated orators of Greece.* His speeches in the Acts of the Apostles† are worthy the Roman senate. They breathe a most generous fire and fervour, are animated with a divine spirit of liberty and truth, abound with instances of as fine address as any of the most celebrated orations of Demosthenes or Cicero can boast ; and his answers, when at the bar, to the questions proposed to him by the court, have a politeness and a greatness, which nothing in antiquity hardly ever equalled. His writings show him eminently acquainted with Greek learning and Hebrew literature. He greatly excelled in the profound and accurate knowledge of the Old Testament, which he is perpetually citing and explaining with great skill and judgment, and pertinently accommodating to the subject he is dis-

* Longinus, p. 260, Pearce, 8vo.

† Michaëlis remarks, that it is evident, from the speeches of Paul, preserved in the Acts, that he must have had a purer language at his command than he generally adopted in his writings. And the reason for which the apostle, as he conceives, did not compose in better Greek was to avoid giving offence to the Jews, by deviating from a language that was already consecrated to the purposes of religion.—"Introduction," vol. i., pp. 155.

cussing. Born at Tarsus, the most illustrious seat of the Muses in those days, initiated in that city into the learning and philosophy of the Greeks, conversing in early life* with their most elegant and celebrated writers (whom we find him quoting,) and afterwards finishing his course of education at the feet of Gamaliel, the learned Jewish rabbi, he came forth into public and active life with a mind stored with the most ample and various treasures of science and knowledge that can adorn and dignify the human soul. A negligent greatness, if I may so express it, appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth, and bears down everything before it, with irresistible rapidity. He stays not to arrange and harmonise his words and his periods, but rushes on as his vast ideas transport him, borne away with the sublimity of his theme, and, like Pindar, when seized with poetic inspiration, with strong pinions soars above the clouds, and far, far below, at an immense distance, leaves all mortal things. Hence his frequent and prolix digressions, though at the same time his comprehensive mind never loses sight of his subject, but he returns from these excursions, resumes and pursues it with an ardour and strength of reasoning that astonishes and convinces. He introduces any subject which he is afraid will prejudice and disgust his countrymen, the Jews, with a humility and modesty that secures your attention, and with an insinuating form of address to which you can deny nothing. Upon occasion, also, we find him employing the most keen and cutting

* This is disputed by Dr. Macknight, "Translation of the Epistles," vol. iv., p. 432.

raillery in satirising the faults and foibles of those to whom he writes.”*

The Epistles of Paul form no inconsiderable part of the New Testament, either in bulk or in importance. The number of his apostolic letters amounts to fourteen, and in these every doctrine of the Christian system is discussed, amplified, illustrated, and defended, with the utmost success. The importance of these writings will be immediately manifest when it is considered that they are commentaries on the gospels. The apostle has not, as a recent writer has disingenuously insinuated, introduced and taught doctrines not previously revealed by our Saviour, and preserved in the gospels ; but, watching over the infant churches which had been established, and observing the rise and spread of error and abuse, he was induced, under the influence of divine inspiration, to exhibit in a variety of lights, and to illustrate by a number of methods, the several parts of that important system of doctrine which had already been laid down by his Lord and Master, for the purpose of preserving in the purity of the faith those who had made a profession of it, and of checking and putting down those mistaken or malignant men who exerted themselves in sully- ing the purity of the Christian scheme. “The post, then, which the Epistles occupy in the sacred depository of revelation, is not that of communications of new doctrine. They fill their station as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions, of truths already revealed, of commandments already promulgated. In some few instances a new

* Harwood “Introduction,” vol. i., pp. 198, etc. See also Macknight’s “Translation of the Epistles, Prel. Essay,” III.

circumstance, collateral to an established doctrine, is added ; as when Paul, in applying to the consolation of the Thessalonians the future resurrection of their departed friends, subjoins the intelligence that the dead in Christ shall rise first, to meet the Lord in the air, before the generation alive at the coming of our Saviour shall exchange mortal life for immortality. In the explication of moral precepts the Epistles frequently enter into large and highly beneficial details. And as one of their principal objects at the time of their publication was to settle controversial dissensions, to refute heresies, and to expose perversions of Scriptural truth, they in consequence abound in discussions illustrating the nature and the scope of sound doctrine, and guarding it against the false and mischievous interpretations of the ignorant, of the subtle, and of the unholy.”*

Hence the Epistles of Paul will generally be found to be controversial ; first discussing and settling the questions of difference between the members of the churches to whom he wrote, or refuting the erroneous sentiments which they had imbibed ; and then applying the truths which had passed under review to the purposes of personal edification and holiness. There is not one of his inspired letters of a merely speculative character. The doctrines which are discussed, however sublime and important, are never left without being exhibited in their practical influence on the heart and conduct of the Christian believer.

It is admitted that the Epistles of Paul are the most difficult part of the New Testament to be

* *Townsend's "Arrangement of the New Test.,"* vol. ii., pp. 214.

understood. This results in a great measure from the character of the writings themselves. But there are difficulties in the interpretation of these writings, resulting almost entirely from the peculiar manner and style in which the apostle has composed them. His numerous parentheses and frequent change of person, without affording the least intimation of the circumstance, render a diligent and close attention requisite on our part, lest we mistake his meaning and object. But, as Macknight justly observes, the apostle always treats of some important article of faith, which, though not formally proposed, is constantly in his view, and is handled according to a preconceived plan, in which his arguments, illustrations, and conclusions are all properly arranged. This the intelligent reader will easily perceive, if, in studying any particular Epistle, he keep the subject of it in his eye throughout. For thus he will be sensible that the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote ; or as inferences from premises, sometimes expressed, and sometimes implied ; or as answers to objections which in certain cases are not stated, perhaps, because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would at that instant arise in the mind of his readers, and to the answers which he foresaw they would make to his questions, though these *answers* are not expressed. In short, on a just view of Paul's Epistles, it will be found that all *his arguments* are in point ; that whatever inci-

dental matter is introduced, it contributes to the illustration of the principal subject, that his conclusions are all well founded, and that the whole is properly arranged.*

* See Macknight's translation of the Epistles, vol. i., pp. 65. For some directions for reading and studying the Epistles, see vol. i., pp 54, et seq.

THE EPISTLE TO THE ROMANS.

AN outline of the argument, which is very logically pursued in this Epistle, may help to the better understanding of some of its parts. It starts from the principles of the Jewish Christians, according to which no Christian could be saved without obedience to the Mosaic law. The course of thought is the following:—The heathen are indeed vicious, although they might have known God by reason (chap. i.), but the Jews are also vicious (chap. ii.), and have therefore no better right than others to reward from God; for not the outward circumcision, but the inward sanctification is pleasing to God (chap. iii. 25—27). The Jews have, indeed, the advantage (chap. iii. 1, seq.) that the scheme of salvation through Christ originated amongst them; but if the Jew does not accept this remedial scheme, and sins, like the Gentile, then he cannot thereby become acceptable to (righteous before) God (chap. iii.). Is it objected (chap. iv.) that Abraham could not then have been acceptable to God? It is answered, that Abraham believed in the Messiah promised to come (Gen. xv. 6), and through this faith, not by keeping the Mosaic law, which was not given till long after, became acceptable to God, and at the same time the spiritual father of all who should believe, even among the heathen (chap. iv. 14). Further, since (chap. v.) Jesus abolished death as the punishment

of sin, and purchased everlasting life, and yet death befel Gentiles and Jews alike, notwithstanding the Mosaic law of the latter, it follows that the redemption through Christ must be destined for the Gentiles also, and cannot be made dependent on the observance of the Mosaic law. Should any one conclude from this (chap. vi.) that the Christian is not bound by the moral law of the Old Covenant, and that, being redeemed, he may sin in security, the folly of this is shown; for as Christ died for sin, so we must die to it, and we are not partakers of divine grace unless we have put off our sins. By the redemption of Christ (chap. vii.) the Christian Jew is also dead to the law of Moses (ver. 6), and comes under the authority of the Divine Spirit. These laws alone,—the dead letter (ver. 7)—without the Holy Spirit, serve only to awaken and stimulate the tendencies to sinful resistance (vers. 7—25), which lie in the sensual nature of man, and consequently lead to sin and eternal death, not to life. When therefore (chap. viii.) the Christian (should he even not keep the law of Moses or be a Gentile convert) is guided by the Spirit of God and of Christ, and is free from sin, he attains to that piety (ver. 6) which the law requires, and to eternal life (vers. 4—14). His obedience under the guidance of the Spirit is not slavish, constrained, unwilling, and therefore worthless, like that which is yielded to the threatening of the law; but childlike, free, and proceeding from love to God (vers. 15—47), so that he feels (vers. 17—27) justified in entertaining that hope of immortality after which every human being ardently longs. For whom God has (vers. 28—39) once called to Christianity and made pious (righteous) through the Spirit, those he has destined to eternal

life, and nothing can separate them from God and Christ and their salvation. It is true that the Israelites received (chap. ix. 4) the promise of the Messiah, and that, as man (ver. 5), he was descended from Abraham, but all the natural descendants of Abraham (the Jews) are not therefore, as such, God's children (as heirs of eternal life); for Ishmael (vers. 7—13), although a natural son of Abraham, was excluded from the promise. Besides, it depends (vers. 14—33) on God's good pleasure whom he will call to salvation in Christ; therefore he may call the heathen, especially (vers. 30—33) as the Jews reject Christ. If then (chap. x.) the Jews contend for the law of Moses, as if its observance alone could make men acceptable in the sight of God, they do it from ignorance, though with a good intention, for not the Mosaic law, but faith in the mission and resurrection of the Messiah leads to eternal life—a faith which the heathen also may receive, and in which therefore they ought to be instructed. The conclusion, however, (chap. xi.) must not be drawn that because God accepts the Gentiles he rejects the Jews. Rather out of free choice (ver. 5) God has brought a part, though a small one, of the Jews to Christianity, not because (ver. 6) they observe the Mosaic law, but according to his own grace, while he has left the others (vers. 7—10) to their blindness. This last he does, not as having rejected them (ver. 11 seq.), but in order that the preachers of the Gospel might be necessitated to turn to the Gentiles. You heathen must not boast of your call to salvation, nor despise the Jews, for if they (vers. 23—26) did not continue in unbelief, they would also obtain salvation, and I suppose (ver. 25) that God will

allow them to continue in unbelief only till all the Gentiles shall have been brought into the kingdom of God. Honour, therefore, God's plan, but be not proud of His benefits. The rest of the Epistle contains exhortations to Christian behaviour, etc.

CHAPTER I.

Vers. 17—21.

THESE verses, several parts of which are quite unintelligible in the English Bible, are thus translated by Macknight, with whom, in the main, Boothroyd agrees:—"For the righteousness of God by faith is revealed in it, in order to faith: as it is written: But the just by faith shall live. Besides, the wrath of God is revealed from heaven against ungodliness, and unrighteousness of men, who confine the truth by unrighteousness. Because that which may be known of God is manifest among them, for God hath manifested it to them. For his invisible things, even his eternal power and Godhead, since the creation of the world, are clearly seen, being understood by the things that are made: so that they are inexcusable, because, though they knew God, they did not glorify him as God, neither gave him thanks, but became foolish by their own reasonings, and their imprudent heart was darkened. Hawes*, referring to Meyer, Alford, and others, says the true construction is, *is revealed from faith to faith*; i.e., righteousness in the Gospel is made manifest from faith, and has for its end and aim higher faith. The reader would do well to peruse and ponder the whole of the exposition of *this passage in the Critical English Testament*.

* "Critical English Testament," *in loco*.

CHAPTER V.

“For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.”—Ver. 7.

AFTER the first clause, archbishop Newcome thinks that the apostle corrects himself, and in the latter part of the verse says, “However, I admit that for a righteous and a good man some may even dare to die.” This interpretation may be admitted without doing any violence to the original; for the particle here rendered *yet* may mean *yes, truly*.

CHAPTER VI.

“How shall we, that are dead to sin, live any longer therein?”—Ver. 2.

MACKNIGHT renders this passage much more correctly —“We who have died BY sin, how shall we still live by it;” remarking that our common translation is absurd. For a person living in sin who is dead to it is evidently a contradiction in terms. The accuracy of his rendering being generally acquiesced in, it is extraordinary that the popular interpretation of the expression, “dying unto sin,” and “living unto God,” should continue to be sanctioned by the language of theological writers.

“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart,” etc.—Ver. 17.

“But thanks be to God, that *though* ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine to which ye were delivered.”

CHAPTER VII.

“Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.”—Ver. 7.

It could scarcely have been the design of Paul to
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affirm that a Jewish Christian would not have known inordinate desires, if it had not been for the law of Moses. Something is wanted to complete the sentence. Wicklif has supplied the ellipsis : "For I wiste not that coverting was synne, but for the law saide." Wakefield has rendered after the same manner : "For I had not known the *wickedness* of desire, unless the law had said, Thou shalt not covet ;" and this seems to be the best mode of clearing up the sense of the passage.*

CHAPTER VIII.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Ver. 19.

THE commentators differ considerably upon the meaning of the word *ktisis*, here rendered *creature*, some extending it to the whole creation (*nature*), others limiting it to mankind generally, and others to Christians recently converted from Judaism or heathenism. Bloomfield, Owen, Adam Clarke, Boothroyd, Parkhurst, Elsley, Slade, and Hewlett prefer the latter interpretation ; but we think the interpretation a forced and unnatural one, and much prefer that adopted by Wesley and by Hawes, after Meyer, de Wette, and Alford.† The right rendering is *nature*, or the whole *animate and inanimate creation*, as distinguished from man ; without reference, of course, to angels or other worlds. All the visible creation is intended, and every class according to its capacity (ver. 39, i. 25). As every creature is related to the sons of God, so here, the things stated of the former are related to those stated of the latter.

* See Symonds' "Observations on the Epistles," p. 84.

† "Critical New Testament," *in loco*.

The wicked do not desire liberty, and they will not obtain it. Misfortunes have accrued to the creature from sin; reparation will accrue to the creature from the glory of the sons of God.

CHAPTER IX.

“For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.”—Ver. 3.

To produce and examine the various interpretations of this passage which have been advanced would answer little purpose; several of them have but slender claims to notice, although the product of much ingenious labour.

Whitby, Hawes, and others, taking the word *anathema* in its utmost latitude, “utterly cursed,” “finally and eternally separated from Christ,” suppose the apostle to express himself thus, “I could wish—that is, if it were proper to make such a wish—if it would be of any avail.” Hammond, Macknight, Adam Clarke, and others take the word *anathema* in a sense, as denoting any thing devoted to God, so as to be destroyed; that is, for the public safety. “Devoted to destruction and extermination,” says Locke; “The apostle was willing to suffer death, if thereby he could have prevented the terrible destruction which was coming upon the Jews,” says Macknight. “Paul desired to be devoted to destruction, as the Jews then were,” says Adam Clarke, “in order to redeem his countrymen from this most terrible excision. He was willing to become a sacrifice for the public safety, and to give his life to redeem theirs. And, as Christ may be considered as devoting them to destruction (see Matt. ch. xxiv.), Paul is willing that in their place Christ should devote him: ‘for I could wish myself,’ as some excellent

MSS. have it, 'to be devoted by Christ to that temporal destruction' to which he has adjudged the disobedient Jews, if by doing so, I might redeem them."

But as Bandinel remarks,* the verb *euchomēn*, is not potential, nor has it any particle joined with it which can give a potential sense to an indicative verb. It seems, therefore, to be improper, and bringing a sense to the words, instead of eliciting one from them, to render it *I COULD wish*: its simple meaning is, *I DID wish*; or, as it may be rendered with equal strictness, *I did glory*. The tense also is past, not present: *I did [once] wish*, or glory; not *I could [now] wish*.

Then, the pronoun rendered *myself* should rather be referred to the principal verb *euchomēn*, as its nominative, than attached, as it is in the translation, to the infinitive *einai*, which follows it. This being settled, the Doctor observes, what will be familiar to every reader of Homer, that, though *euchomai* means to *wish*, or *pray for*, it also means *to glory*, to *profess* or *avow*, as something on which a man values himself. The great father of profane poetry constantly makes his heroes, and the various persons whom he introduces, *euchesthai einai*, *boast* or *declare* themselves to be the sons of certain parents, or the natives of certain countries.

Thus, then, Dr. Bandinel would render the passage in its present connection (including it in a parenthesis), as a very natural and forcible aggravation of the poignancy of the apostle's feelings for his brethren, namely, that he himself had once been all that they now were, and which he now perceived

* "Classical Journal," No. I.; and "Christian Observer," vol. IX.

to be nothing short of being an accursed outcast from Christ, their long looked-for Redeemer, and from all the blessings of his salvation, though he, too, like them, had been so blinded as even to glory in that, his sad state:—"I have great heaviness and continual sorrow in my heart (for I myself once was, and even gloried in being, an accursed outcast from Christ), on account of my brethren, my kinsmen according to the flesh."

Is not this a better reading than either of the others ?

CHAPTER XII.

"Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head."—Ver. 20.

THIS passage has been variously understood by the commentators, who have, as Adam Clarke thinks, encumbered it with difficulties of their own creating. Of this, however, we are not quite sure. He adopts the interpretation of Hammond, though he does not mention him : namely, that the apostle speaks of melting the hard heart of an enemy by acts of kindness ; supposing an allusion to an artificer, putting burning coals upon metal in a crucible, in order to dissolve it. So Taylor, more at large. Against this interpretation, however, Whitby objects, that the context shows it necessary to interpret the passage of the vengeance of God, and that the figure is always so used in the Old Testament. (See Ps. cxii. 9, 10 ; Isa. xlvii. 14 ; Ezek. x. 2).

The words are a quotation from Prov. xxv. 21, 22, and if we compare that passage with ch. xxiv. 17, 18, and xx. 22, it will be clear that Solomon is particularly alluding to the Divine vengeance. The

apostle is adducing another quotation to enforce and illustrate his doctrine ; and the import of the quotation may be as follows : “ Show kindness to thine enemy ; for in so doing, thou wilt not, as it might be supposed, encourage him in his persecution, but will leave his cause, where alone it ought to be left, in the hands of God : If thou should^{est} presume to punish, the retribution will be improper and unjust—will be a usurpation of the tribunal of the Almighty,—will prevent His gracious interposition, and his applying that mode of correction which, in the end, would be most serviceable to the offender and the offended. But if, on the contrary, thou showest no disposition to enter into judgment, still exercising the duties of benevolence and affection, then God will overrule all things for thy good, will either visit thine enemy with an ~~ex~~emplary punishment, or afflict his soul in bringing him to repentance.”*

As to what is said, that, according to this meaning, the apostle seems to sanction the principle of revenge, it may be replied, that the persevering wickedness and impenitence of the party are to be presumed (so Locke, in his paraphrase, “ If he persists in his enmity ”), and that Paul merely states in what this conduct of both parties will result, without intimating that the injured will thereby be gratified. Besides, as Mr. Turner adds, whatever on this point can be fairly drawn from the text, can certainly be drawn, with equal fairness, from the former verse, and from many other passages. (See Ps. xciv. 1, seq. ; Prov. xx. 22; 2 Tim. iv. 14, and others of the same kind.)†

* Slade, “ Annotations,” *in loco*. † Turner’s Notes, *in loco*.

CHAPTER XIV.

“Hast thou faith? have it to thyself before God.” etc.—Vers. 22, 23.

MACKNIGHT has, in the following paraphrase, given the sense of these two verses, which in our translation is not very happily expressed:—
“I own that thou hast a just persuasion concerning the lawfulness of all kinds of meat. Hold that persuasion fast, so far as respects thine own conduct, in the presence of God; but do not use thy liberty so as to lead others to sin. Happy is he who doth not subject himself to punishment, by doing what he approveth as lawful. For he who seeth a difference in meats, is liable to punishment, if, through thy example, he eat what he thinks unclean; because he eateth not from a persuasion that it is lawful, but to please others. This is wrong: for whatever is done without a conviction of its lawfulness is really sin, though it be lawful in itself.”

THE FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

“ I thank God that I baptised none of you, but Crispus and Gaius ; lest any should say that I had baptised in mine own name.”—Vers. 14, 15.

ACCORDING to this mode of translating, the apostle would not baptise any others, for fear it should be said that he baptised into his own name ; that is, into his particular faith. This obscurity would vanish, however, if the words were translated, “ so that no one can say.”

“ For after that in the wisdom of God the world by wisdom knew not God,” etc.—Ver. 21.

“ The wisdom of God ” here cannot refer either to the perfection of the Divine Being or to that wisdom among men which had God for its author, in neither of which senses would it suit the apostle’s argument. We think, therefore, with Lightfoot, that there is an allusion to the distinction which the heathen philosophers had made between wisdom about natural things, that is, *philosophy* ; and wisdom about God, that is, *divinity*. The meaning will then be, that the world, in its *divinity*, could not, by wisdom, know God—a truth too familiar to every person conversant with history to need proof or illustration here.

CHAPTER III.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble,” etc.—Ver. 12.

THE paraphrase of this passage by Doddridge accurately illustrates the meaning of the apostle. “If any man build, I say, upon this foundation, let him look to the materials and nature of his work; whether he raise a stately and magnificent temple upon it, adorned, as it were, like the house of God at Jerusalem, with gold and silver, [and] large, beautiful, and costly stones, [or] a mean hovel, consisting of nothing better than planks of wood, roughly put together, and thatched with hay [and] stubble; that is, let him look to it, whether he teach the substantial, vital truths which do indeed belong to Christianity, and which it was intended to support and illustrate; or set himself to propagate vain subtilties and conceits on the one hand, or legal rites and Jewish traditions on the other; which, though they do not absolutely destroy the foundation, disgrace it as a mean edifice would do a grand and extensive foundation, laid with great pomp and solemnity.”

“If any man’s work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.”—Ver. 15.

In the continuation of the metaphor, the apostle represents the minister who has been thus unprofitably employed, as a builder whose edifice is consumed by fire, and who himself escapes through it with difficulty. The commentator referred to on the preceding verse thus paraphrases the one now under consideration.

“He will find that he has been spending his time and strength to little purpose, and has lost a great deal

of that reward which he might, through Divine grace, have secured, had he applied himself with vigour and zeal to the proper labours of a gospel minister. Yet, if he be upon the whole a good man, who has built upon Christ as the foundation, and, on the terms of the gospel, committed his soul to him, he shall be saved, and find mercy of the Lord ; though, in comparison with that more abundant entrance into his kingdom, which others will have, it may be said that he is saved with extreme difficulty."

CHAPTER IV.

"For I know nothing by myself ; yet am I not hereby justified : but he that judgeth me is the Lord."—Ver. 4.

OUR translators did not rightly apprehend the apostle's meaning, otherwise their rendering would have been more intelligible. Paul is here arguing to convince the Corinthians that he had not been negligent in the discharge of his trust as an apostle ; and to this the words in question must be referred. Wesley, therefore, properly renders, according to the true meaning of the phrase *ouden emautō suneida*, "I am not conscious to myself of anything evil." So also the Rhemish translators, "I am not guilty in conscience of anything;" or, better still, Hollybushe, in 1538: "For I knowe my selfe gylty of no thynge."

CHAPTER VI.

"Do ye not know that the saints shall judge the world ?" etc. —Ver. 2.

BLOOMFIELD has summed up the numerous conjectures that have been offered on this obscure passage, and gives the preference, as we do, also, to

the interpretation of the Greek and Latin fathers and commentators, though countenanced by scarcely any modern commentator, excepting Semler. They take *krinō*, to *judge* (as often) for *katakrinō*, to *condemn*; and explain, "will afford matter for their condemnation (namely, by the comparison)"—"shall be the means of increasing their condemnation." Chrysostom aptly compares Matt. xii. 41, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas;" and ver. 42, "The Queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon." And he might have added, Matt. xii. 29, (says Bloomfield), "therefore they shall be your judges."

CHAPTER VII.

"But to the rest speak I, not the Lord."—Ver. 12.

BISHOP Wilson rightly apprehends the meaning of the words. "The Lord Christ," he remarks, "had not decided the case of the marriage of a believer with an infidel, but left this to the decision of the apostles, by the assistance of the Holy Ghost." Paul's meaning, therefore, is this:—"There is not any express precept of Christ relative to this matter; but *I* speak, or command this, in virtue of my apostolical authority."

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband."—Ver. 14.

The difficulties which have been encountered in the interpretation of this passage would have been

avoided, had the argument of the apostle been properly attended to. His object is to prove that Christianity does not lay the believing husband or wife, who may have an unbelieving partner, under an obligation to dissolve the matrimonial connection. The term sanctified, therefore, is obviously to be restricted to this matter, and not to be taken in the usual sense. Hence Doddridge has well expressed the meaning, "The one is so sanctified by the other that their matrimonial converse is as lawful as if they were both of the same faith."

"But if any man thinketh that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry."—Ver. 36.

Attention to the context will show the sense to be this: "If any parent think that he should otherwise act indecently, unbecoming his character, toward his virgin daughter, if she be above age, and need so require, let her suitor and her marry."

CHAPTER IX.

"For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed to me."—Ver. 17.

PAUL does not mean to say that it was "against his will" he was "put in trust with the gospel," for we know he esteemed it his greatest glory and happiness to be employed in "the dispensation of the grace of God." "Unto me," he exclaims, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8). There are two expressions here incorrectly translated: *willingly* should have been *freely*, and

“against my will” is put for “necessity being laid upon me.” He draws a distinction between his apostolical obligations and his private sacrifices; between his responsibility as a servant of God and his title to the gratitude of the church. In interpreting “what is my reward, then?” (ver. 18) on what account can I claim a reward? we understand the apostle to put the effect for the cause, in the same way in which he elsewhere employs the word *glorying* or *rejoicing* (here synonymous with *reward*) for *cause* of glorying. “Let every man prove his own work, and then shall he have *rejoicing* in himself alone, and not in another” (Gal. vi. 4).*

CHAPTER X.

“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”—Ver. 4.

“AND they were supplied with drink from the spiritual rock which followed them, even Christ.” Such, says Bloomfield, is the literal sense of the passage: but it has perplexed the commentators not a little to show what is meant by the “spiritual rock which followed them.” Some take it to denote, literally, the water that was miraculously drawn from the rock, which, they say, was miraculously conveyed through the desert. But this is embarrassed with many difficulties. Others are of opinion that the apostle has reference to some Rabbinical stories, which relate that after the water had first flowed from the rock, it perpetually followed them afterwards through the desert.† But why embarrass ourselves

* Day’s “Illustrations,” No. 35.

† See Shuckford, Wall, and Macknight.

with Jewish fables? The best founded interpretation, perhaps, is that of Calvin and others, who understand the words not of a natural rock, but of a spiritual rock, which signification of *ek* is found in Matt. i. 20; John vi. 33; John xviii. 3; Rom. xi. 26, etc. "Here," Wolf observes, "Christ, who, with His omnipotent and gracious presence, attended the Israelites, is represented as the author and fountain of the miraculously produced water." This requires that we depart from the sense usually given to the words "This rock *signified* Christ," and, with the ancient commentators and many modern ones, understand Christ himself, who, according to the opinions of the Jews, invisibly accompanied the Israelites through the desert.* Or we must suppose a metonymy, with this sense: "That rock from which the water flowed was a sign and indication of the Messiah present and assisting;" an interpretation supported by the authority of the ancient commentators.†

CHAPTER XI.

"For this cause ought the woman to have power on *her* head because of the angels."—Ver. 10.

OF the numerous interpretations given of the word *exousia*, *power*, we prefer that of bishop Pearce, who understands it to be used by a common metonymy for its sign or token, which was a *covering* or *veil*.

"But if any man seem to be contentious."—Ver. 16.

The word *dokei*, *seem*, is one of those pleonasms which is to be occasionally found in the writings of

* See the "Targum" on Isa. xvi. 1.

† Bloomfield, *in loco*.

the best Greek authors, and which seem to be used to give force or emphasis to a passage. Blackwell* quotes from Xenophon and Aristophanes passages in which the word is introduced in the same way for the same purpose. "If any man *seem* to be contentious," implies his being unmistakably, habitually, obstinately, emphatically contentious.

CHAPTER XII.

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"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all."—Ver. 4—6.

Mr. Boys has here very happily applied the principle of a common reference;† that is, he maintains that the member of the last sentence, "which worketh all in all," has a common reference to all that goes before.

CHAPTER XV.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all."—Vers. 24—28.

THIS passage has been triumphantly put forward by those who deny the real deity of the Saviour. But a little attention to the scope of the apostle's argument, and a comparison of some parts of it with other passages in the New Testament, will bring out a different meaning.

* "Sacred Classics," p. 59.

† See vol. i, p. 324.

1. The especial object of introducing the destruction of power and authority, says Stanley,* is for the sake of showing that Death, the king of the human race, will be destroyed in their destruction. The general notion is, that when all the sins and evils, for the restraint or punishment of which power and authority exists, shall have been put down, then all power and authority, even that of Christ Himself, shall end, and "fear of the Lord" shall be swallowed up in "love of the Father."

2. The kingdom here spoken of is to be carefully distinguished from that kingdom which will *have no end* (Luke i. 33), and which Christ has, as *God*, and which he had *from everlasting* with the Father (see John xvii. 5, 11 ; Matt. xxviii. 18). He has, as *Man*, not as God only, supreme dominion over quick and dead (Rom. xiv. 9), for so much his ascension into heaven and his session at the right-hand of God import. The Son of God, who did first *humble himself* by taking our flesh upon him, descended afterwards much lower, and became, according to the flesh, obedient so far as to suffer death, even the death of the cross, for all men, because such was his Father's will. The former was a humiliation of *Deity*, the latter a humiliation of *Manhood* (Phil. ii. 8, 9 ; Heb. ii. 9). For which cause there followed upon the latter an exaltation of *that* which was humbled ; for with power He created the world, but restored it by obedience. For which obedience, as according to his Manhood, he had glorified God on earth, so God has glorified in heaven *that nature* which yielded Him obedience, and has given unto Christ, even as he is *Man*, such fulness of power over the whole world (Luke

* "The Epistles of St. Paul," vol. i., p. 369, note.

xxi. 27) that he, which before fulfilled, in the state of humility and patience, whatsoever God required, now reigns in glory till the time that all things are restored (Acts. iii. 21). Ascension into heaven is a plain, local translation of Christ, according to *his Manhood*, from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the Manhood of Christ is joined and matched with the deity of the Son of God (see Eph. i. 20, 23 ; Ps. viii. 6 ; Heb. ii. 8). It is Christ's *mediatorial kingdom*, then, the kingdom that he has, by virtue of his humility and obedience, as *Man*, which is at length to be yielded up into the hands of the Father that gave it. That is to say, as Hooker notes, the use and exercise thereof shall cease, there being no longer on earth any militant church to govern.

3. But he must reign till he has put all his enemies under his feet (ver. 25) according to the promise in Psalm cx. 1 ; Heb. x. 12, 13). Our Mediator, therefore, shall exercise the regal power at the right-hand of God till all opposition shall be subdued. Then, when all the enemies of Christ shall be subdued, when all the chosen of God shall be actually brought into his kingdom, when those which refused him to rule over them shall be slain ; that is, when the whole office of the Mediator shall be completed and fulfilled, then every branch of the executive *shall cease*. As, therefore, there shall no longer continue any act of the *prophetical* part to *instruct* us, nor any act of the *priestly* part to *intercede* for us, there shall be no further acts of this *regal* power of the Mediator necessary to *defend* and *preserve* us. The beatific vision shall *succeed* our information and instruction, a present

unction will prevent oblation and intercession, and perfect security will need no actual defence and protection. As, therefore, the general notion of a Mediator ceases, when all are made one, because *a mediator is not a mediator of one* (Gal. iii. 20) so every part or branch of that mediatorship, as such, must also cease, because that unity is in all parts complete.*

4. But though the Mediatorship of Christ will be thus necessarily resigned or brought to an end ; and though the regal office, part of that Mediatorship, will be resigned with the rest, yet we must not think that Christ shall *cease to be a king*, or *lose any of the power* and honour which he before had. The dominion which he has, was given him as a reward for what he suffered ; and certainly the reward shall not cease when the work is done. He has promised to *make us kings and priests*, which honour we expect in heaven, believing we shall *reign with him* (2 Tim. ii. 12), and therefore for ever must believe him king (see Rev. xi. 15)—to the complete eternity of the duration of his humanity, which for the future is co-eternal with his divinity. Lest we should imagine that Christ should ever cease to be King, the ancient Fathers added to the Nicene Creed, “Whose kingdom shall have no end,” against the heresy which then arose denying the eternity of the kingdom of Christ.† This is further confirmed by ver. 28, where it is said, that the Son, who will have delivered up the kingdom to God even the Father (ver. 24), “shall be subject to Him that put all things under him, that God may be all in all.” The apostle does not say, “that *the Father* may be

* Wordsworth, *in loco*. † Pearson on the Creed, Art. vi.

all in all," but that *God* may be so.* Two points seem especially to be intended by the statement in this place, says Stanley :† First, this is the most striking instance of the mode in which the apostle endeavours always to carry up the feelings of his readers from Christ to God. It is not that he intends to lower or disparage the divine union of Christ with the Father (on which he elsewhere enlarges) but that he is anxious to point out that there is a height yet beyond, from which all the blessings of redemption no less than of creation flow. In some later systems of theology it has been customary to represent God as the object of fear, Christ as the object of love ; God as the source of justice, Christ as the source of mercy. The apostle's object here is, if we may so say, directly the reverse : Christ is spoken of as the representative of power, of authority, of control ; God is spoken of as the Infinite rest and repose, after the close of that long struggle for which alone power and authority are needed. The Pagan views of the divinity never shrunk from multiplying the agencies, the persons, or the powers of God. Whenever an operation of nature or of man was discernible, there a new deity was imagined, on which the minds of the worshippers might rest without ascending higher. It is this feeling which the apostle throughout combats. Even if in this present world a distinction must be allowed between God, the Invisible Eternal Father, and Christ, the Lord and Ruler of man—the representative to our dull senses of Him who is above and beyond all—he points our thoughts to a time when this distinction will cease, and God will fill all the

* Wordsworth, *in loco*. † " The Epistles of Paul," *in loco*.

universe, and be Himself present in the hearts and minds of all. Secondly, through this representation the apostle means to bring out not only the unity but the spirituality of the Godhead. It is the expression of the same truth under another form that appears in Rev. xxi. 22, 23 : “I saw no temple therein [the city] for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof.” All the outward institutions which had held men together, even the massive framework of Roman society, with its vast array of rule, and authority, and power—even the reign of Christ himself, which holds together the churches which walk “in the fear of the Lord” (Acts ix. 31)—shall cease, in that intimate communion of man with God which is the last and highest hope to which we can look forward.

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”—Ver. 29.

The various interpretations of this passage are almost as numerous as the commentators. It was the custom then at Corinth for dead persons to be baptised vicariously. And Grotius, who decidedly adopts that interpretation, compares this with some other superstitious customs of the early ages, as that of administering the eucharist to the dead ; and he thinks that this custom was introduced, of admitting the vicarious baptism of a dead person, in order that prayers might be offered up for his soul. That such was the custom of some of the early heretics, as the Marcionites, we learn from Epiphanius, Chrysostom, and others : but,

besides that there is no proof of its being so ancient as to be here alluded to, says Bloomfield, it is impossible to suppose that the apostle would give countenance to so anile a superstition, especially by introducing it on so serious a subject; and he prefers the interpretation—supported by Hammond and Wetstein—“baptised in the confidence and expectation of a resurrection from the dead.” Of course, by dead are meant the dead that die in the Lord; and by the resurrection, the resurrection to happiness (see Phil. iii. 11). This interpretation is established beyond all doubt, by Chrysostom, who has examined the passage at considerable length, and with his usual ability. He and the other Greek commentators notice, but with the strongest censure, the interpretation which makes this an allusion to the vicarious baptism of the dead. They all agree that there is an allusion to the form in baptism, “I believe in the resurrection of the dead,” to which is added: “Wilt thou be baptised in this faith?—It is my desire.”

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”—Ver. 45.

This must not be understood to mean, that as Adam was, at his creation, made a living soul, so Christ was, at his generation, made a quickening spirit; that is, that he was the second Adam, from his generation. He was the regenerated man from his generation of the Holy Ghost; but the regenerator he was not till after he had been glorified. If regeneration be by the baptism of the Holy Ghost, then it is expressly declared (John vii. 39) that “the Holy Ghost was not yet given, because that Jesus *was not yet glorified.*” He did, indeed, breathe on

his apostles, and they received the Holy Ghost, but this was not the promise of the Holy Ghost, for after this (Acts i. 4, 5), he desires them to wait in Jerusalem till they should receive it. The baptism with the Holy Ghost was on the day of Pentecost; and this was the beginning of Christ's action and office as the baptist with the Holy Ghost: then was the first act of regeneration: then did members first begin to be joined to the body of Christ; then did sons of God first begin to be born through a regenerating act of the second Adam (for under the law it was the highest treason for any one to call himself "Son of God"); then was fulfilled to both Jew and Gentile that word which is written (John i. 12, 13 :) "But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Any one carefully reading the text, and the verses following, to 50, will see that the passage cannot be interpreted of Christ's nativity of the virgin and his earthly humility, but of his nativity from the tomb and his heavenly glory. The discourse is concerning the first and the second Adam, and is introduced as an illustration and confirmation of the doctrine of the resurrection, and of the nature of the body with which we are to rise. After mentioning several other contrasts between the body of death and the body of life, Paul adds (ver. 44), "There is a 'natural body, and there is a spiritual body." And to confirm this he quotes from the first chapter of Genesis, "And so it is written, The first man Adam was made a living soul;" and then he adds, "The last Adam was made a quickening [life-giving] spirit." It is,

obviously, in respect to the resurrection and the spiritual body that he makes this observation. If it has respect to Christ's incarnation, it has nothing to do with the subject in hand, which is the resurrection. Besides, the very form of the expression teaches us that it is not His generation that is spoken of, for it is not "He was generated a living spirit," but, "He was generated *unto* a living spirit." Compare it with John i. 14 : The word was generated flesh ;" not *unto* flesh ; for flesh and blood, which cannot inherit the kingdom of heaven, was the very form in which he was generated ; but not the end or ultimate thing *unto* which he was to come. The meaning of the passage is, that Adam's creation went no higher than to become a living soul, which we all are, but that the second Adam went into the height of becoming a life-giving spirit, and to this intent had received a spiritual body, whose property it is to beget a living spirit, as it was the property of Adam's to beget a living soul. In a word, that creation is only one degree, regeneration a higher degree ; that the one stood complete in the first Adam when he was created ; and being come into death, he has a second spring and shooting forth into the glory of a living spirit, which stood complete in the second Adam when He was risen from the dead, and had received the spiritual body.*

* See Irving, "Human Nature of Christ," pp. 138, 139.

THE SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER V.

“If so be that being clothed we shall not be found naked.”—
Ver. 3.

BOOTHROYD has well explained this verse from the next, where “to put off this,” or to be “unclothed,” as in our version, signifies *to die*, or to be in the state of the dead. So to be naked is to be in the state of the dead. The passage connects thus: “For in this body we groan, earnestly desiring to put on our habitation which is from heaven; (since having put on this, we shall not be found naked).”

CHAPTER XI.

“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”—Ver. 3.

It is probable that the apostle means to refer to much more here than to the fact of the serpent’s—that is, the devil’s—*subtilty* in the tempting of Eve; namely, to the rudiments of thought, so to speak, imbibed in the temptation, and which form, separately or combined, the rudiments of false philosophy (Col. ii. 7, 8), in every age—what is called “modern thought” in our own. They are thus enumerated and applied in an excellent discourse.*

“(1.) That there is no real distinction between

* By the Rev. S. Garnett, “True and False Philosophy.”

right and wrong : Why not eat 'of every tree of the garden' alike ? (2.) That good and evil are essentially one, since the knowledge of each is alike good; or that there is good to be got out of all evil: 'In the day ye eat thereof your eyes shall be opened.' (3.) That man is capable of elevating himself into God : 'Ye shall be as gods,' and may then worship yourselves. (4.) That what seems expedient is to be the ultimate rule of men's actions: "good for food, pleasant to the eye, and a thing to be desired to make one wise," therefore to be taken. (5.) That men may judge what God has spoken : 'Hath God said?' Perhaps so. 'But God doth know' otherwise. (6.) That God has not really revealed Himself : 'Hath God said' — hath He spoken ? (7.) That everything goes on according to fixed laws, independent of God's will : 'God doth know that your eyes shall be opened,' whether He will or not. (8.) That God will not punish sin : 'Ye shall not surely die.'

"These eight rudiments of the temptation in Eden have come down, and form the rudiments of the world's philosophy in every age. Every one of these rudiments has its advocates, and there are those who embrace all of them. The first and fourth are at the bottom of all the indifference to moral and religious principle which is the boast of the day, and which assumes that right and wrong are only conventional expressions, and that whatever is expedient must certainly be right. The second underlies the widely-expressed conviction, that truth may be extracted from all error, and good out of all evil, which assumes that the essence of evil is good. The third is what is called Pantheism, removing the *distinction* between what is divine and what is human,

nd appears unchanged and unveiled : Ye shall be s gods. The fifth is only altered from a claim to xamine the rightfulness of one unwritten command o a claim to examine that of a written volume. The ixth is still the question, Yea, hath God spoken ? The seventh has expanded itself into various theories ith high-sounding names, but which all mean that hile man can do what he pleases, God cannot. and the last we know too well. We know too well ow in a hundred forms philosophy, so called, repeats he ancient formula, ‘ Ye shall not surely die.’

“Philosophy such as that which now opposes God’s ruth was first heard in Eden, and was heard there udimentally, but complete in all its parts. The voman listened to it, and was by it persuaded to aste of the fruit of the garden. And both in orinth and in Galatia, Paul feared the result of the ame temptation in a different guise. ‘I fear lest y any means, as the serpent beguiled Eve through is subtilty, so your minds should be corrupted from he simplicity which is in Christ.’ ‘Beware lest ny man spoil you through philosophy and vain leceit, after the tradition of men, after the rudi- nents of the world, and not after Christ.’ ”

THE EPISTLE TO THE GALATIANS.

CHAPTER III.

“Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ.”—Ver. 16.

THE apostle's argument is—“That the promise made to Abraham, of a seed in whom all nations should be blessed, had respect to *one*, that is Christ, is evident from the terms employed by God in that promise; for he saith not, and to SEEDS, as of MANY; but as of ONE, and to thy SEED.” Now the difficulty which arises here is this, that in no part of the Hebrew Scriptures is there any such distinction observed in the use of the word *zero*, *seed*, as this argument assumes, it being employed indiscriminately to denote one or many. (See Gen. vii. 3; ix. 9; xii. 7; Lev. xx. 2, in Heb.) Some critics, as archbishop Newcome, have cut the knot which they could not untie, and cancelled the entire clause in which the difficulty lies. But this is not defensible. Some, as Grotius, Doddridge, Burnett, and others, think that the apostle is only affirming that the promises made to Abraham are appropriated to one line of his descendants, and centre in one person, which he does with good sense and reason, but in bad Greek; thus imposing on the simplicity of the Galatians! Mr. Slade thinks that although the whole posterity of *any person* is properly denoted by the word in the

singular number, yet, in the case of Abraham, there was such a remarkable difference between the two lives of the descendants which sprang from him, that if the divine promise had extended to both, it would have been more expressly affirmed by the use of the plural. Macknight suggests that the Jews refuted the claim of the Ishmaelites (who contended that they also, as the seed of Abraham, were inheritors of the promises), by observing that it is not said in seeds, that is, in sons, as God would have said, had he meant both Ishmael and Isaac, but in thy seed, and that the apostle might therefore with propriety turn their own argument against themselves : "The nations are to be blessed, not through the whole of Abraham's seed, but through one part of it only, and through one individual of that part, namely Christ; according to the original prophecy" (Gen. iii. 15.) Lord Barrington supposed the word *christos* here signifies *anointed*, as in Psa. cv. 15: "Touch not mine anointed" ; and that the seed, or the one seed, signifies all those of the works of the law and of faith who are made one by being anointed with one Spirit; or by being baptised into one Spirit, as the one Spirit of the one Lord (mediator) and of one God, even the Father. But the covenant or the promises that God made to Abraham, he made to his seed : then it cannot be two seeds, he argues, for the apostle says that one seed is Christ, or the two different sorts of people, Jews and Gentiles, considered as one, being anointed with the same Spirit ; and therefore the promises and blessings belong to the Gentiles, who are of the one seed of faith, and have by it received the Spirit, as well as the Jews. Rosenmüller, Dr. Adam Clarke, and Hawes seem to adopt this view of the apostle's argument.

For ourselves, we confess, that in whatever light we view the passage, it seems to militate against the argument of the writer, which is, that the blessings promised to Abraham and his seed, were not restricted to the Jews, but were extended equally to the Gentiles (verse 14,) etc. It is one of the passages of Paul "hard to be understood," as Peter says.

"Now a mediator is not a mediator of one, but God is one."—Ver. 20.

The obscurity of this passage chiefly arises from the ellipsis that occurs in it; and our translators have supplied the word mediator, in the first clause, to complete the sense, but, by omitting the definite article before mediator, they have represented the apostle as making a general assertion, which involves his argument in obscurity; whereas he refers to a particular transaction, and proves that the promise and the law were totally distinct, because the one was made to an individual, and the other delivered to a whole nation.

Slade considers this construction to be the best, and remarks, that the covenant made with Abraham cannot be annulled by the covenant of the law, which was promulgated by Moses, as a mediator; because a mediator (or this mediator) must stand between two parties, belonging to the Abrahamic covenant; the other party (consisting of believers of all nations, Gentiles as well as Israelites), was not concerned in the promulgation of the law; and therefore the original covenant, not having been dissolved by both the contracting parties, remains in full force. The Sinaitic covenant was between God and the Israelites only, and even they were not

in general such Israelites as were made a party in the first covenant, namely, those who followed the example of Abraham, in seeking justification by faith." A similar interpretation is adopted by Knatchbull from the Æthiopic version, as also by Locke, Whitby, and Noesselt, and by Rosenmüller, who represents the sense thus : "But this mediator [Moses] was only the mediator of the Jews, and so, was only mediator of one party, to whom belonged the blessings of Abraham (vers. 8, 14.) But God who made the promise that in one should all the families of the earth be blessed, is ONE, the God of the other party, the Gentiles, as well as of the Jews, seeing He is ONE GOD, who will "justify the circumcision by faith and the uncircumcision through faith " (Rom. iii. 30).

"It appears plain," says Dr. Pye Smith, "that the intention of the paragraph (vers. 17—24) is to show that the Mosaic law was not inconsistent with the gospel of Christ, but, on the contrary, was in harmony with the principles of the gospel, and entirely subservient to its design." He conceives, that the article does not refer to the object of *mesitēs* in the sentence immediately preceding, but is employed for anticipative reference, so as to denote any one who acts as a mediator. He considers that the most fair and unforced supplement is some word signifying *party*, which Sir Norton Knatchbull says, is supplied in the Æthiopic version. Upon these principles, then, Dr. Smith interprets the verse thus :—

Verse 19 : "In the giving of the Law on Mount Sinai, an intervening agent between God and the people was employed, namely, Moses (ver. 20.) But such an intervening agent does not belong to

any single party. Had the revelation made on Sinai been a promulgation of simple law, there could have been no such interposer ; for in the declaration of authoritative commands the superior person acts a part purely sovereign. He issues his mandate, and he expects unqualified obedience. Had, therefore, the declaration from Sinai been such, God would have given it immediately from Himself. But, on that occasion, he was pleased to act as ONE of two parties treating with each other. (See Deut. v. 5, 23, 27, 28.) So that the employment of Moses in this service of intervention between Jehovah and the Hebrew nation, was a kind condescension to the distress and the fears of the people, was an act of special grace, and was an intimation of still greater mercy to be shown to sinners (vers. 21—24). Therefore the law of Sinai is not contradictory to the design of the gospel : for though it could not give pardon and spiritual blessedness, it was admirably adapted to serve as a preparatory arrangement for the introduction and illustration of that glorious and effective grace, which shines in the gospel of Christ.”*

In either of these interpretations we get a good sense.

“ Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”—Ver. 24, 25.

The words *to bring us*, in ver. 24, are supplied by the English translators, as is shown by their being printed in italics. The passage would, we believe, be more accurately represented by their omission,

* “ Discourses on the Sacrifice and Priesthood of Christ,” pp. 108, 109.

and taking the Greek particle *eis*, as signifying *concerning*, as it does in Acts ii. 25—"For David speaketh concerning (*eis*) him;" in Eph. v. 32, "I speak *concerning* Christ and the church," and other places. The meaning of the passage will then be, that the law was our schoolmaster, concerning, or in relation to, Christ—to His official character, His redeeming and sacrificial work, and His spiritual dispensation; and that He having come, the schoolmaster is removed, or dispensed with. Paul has treated this subject in other parts of his Epistles, and more particularly and at large in his Epistle to the Hebrews, where, as here, he has shewn that the Mosaic law, with all its rites and ceremonies, was not introduced to supersede the promise which God made to Abraham and his seed, but only supervened for a special and temporary, though an universal, purpose, which, being accomplished, the instrument of its accomplishment was set aside, and the original promise or covenant restored. Rightly to understand Paul's Epistles, and, indeed, the New Testament at large, this fact must be comprehended. We believe that the author of "The Philosophy of the Plan of Salvation" has stated this very clearly, and in a small compass, and we urge the reader to peruse and study his work.*

CHAPTER IV.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, That Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh: but he of the free-woman was by promise; which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai, in Arabia, and answereth to Jerusalem which now is, and

* Chapter ix. pp. 66—71.

is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband."—Vers. 21—27.

Not only has this passage been misinterpreted; it has been the cause of the misinterpretation of others. Historical facts and circumstances have been turned into fictions or allegories—the literal sense of words has been set aside or ignored for an allegorical one.

Our translation of ver. 24, "which things are an *allegory*," is now generally given up, as not conveying the true sense of the original. The Greek word is not a noun, but a participle passive. Paul does not say, *an allegory*, but *allegorised*. Webster and Wilkinson render the clause, *which things are capable of being allegorised*; but it is more literal to translate it, *which things are allegorised*. Thus Wordsworth renders it, and says, "They are not an allegory, for an allegory has no historical basis. They are allegorised, or allegorically expounded; they have a second spiritual sense; the holy apostle does not take away the history, but teaches us what is spiritually signified by it."

Mr. Pierce has a very learned and forcibly reasoned dissertation following his paraphrase on the Philippians, to show that the apostle affirms that the passage he quotes is from the prophecy of Isaiah: "Rejoice, thou barren," etc., points out the allegorical correspondence between the Christian church and Sarah, on which he had been insisting in this section; and accordingly, this critic renders ver. 24—"which things are allegorised," that is, are actually turned to this sense by the prophet, who, as he says, calls out, in this chapter (liv.) to

some woman, celebrated for having children after long barrenness, to show that something like this should happen after the sufferings and resurrection of the Messiah, which had been foretold in the preceding chapter (liii.) And having observed that no person mentioned in the Old Testament can so properly be addressed in such language as Sarah, who, in respect of children, might be called *desolate*, whereas Hagar was *the married wife and mother*, concludes that she was referred to by Isaiah, as Paul, according to him, affirms in the text. For the arguments and the various reasons by which this conclusion is supported the reader must be referred to the dissertation itself, which will amply repay a very careful consideration.

Doddridge, however, urges against this view of the apostle's use of the prophet, that "not to insist on the impropriety of giving Hagar, who was only a slave and a concubine, the character and title of the married wife, in opposition to Sarah, the principal wife, and undoubted mistress of the family, the context in Isaiah plainly shows that the prophet refers to the future conversion of the Jews, and the increase and prosperity of that happy nation, after its long rejection, as far exceeding what it had known before in its most favoured state." Hence he takes Paul's words to be an allusion rather than an argument. But that this view of the prophetic strain is too limited is generally admitted by the commentators on Isaiah, who are fairly enough represented by Dr. Henderson.* He says, "As to the objection grounded on the presumed impropriety of giving Hagar, who was but a slave and a concubine, the title and position of the 'married

* Translation of Isaiah, Sum. ch. iv.

wife,' in opposition to Sarah, it may be remarked that it matters little whether the two are thus placed in opposition by the prophet or by the apostle. The thing is done by one or the other of them ; and the impropriety, if there be any, must apply to the apostle, if it do not to the prophet. To explain the introduction of the passage in Isaiah as a mere *allusion*, as Doddridge has done, does not at all mend the matter. The impropriety, if any, is the same, whether the prophet's language be introduced by way of argument or of illustration." That the alleged impropriety has any existence, however, we may certainly deny, for as the objector himself observes, assuming the passage to be introduced only as a gloss, in conformity with Jewish taste and usage, " we may assure ourselves that the apostles were preserved from any thing, in such glosses, which was not perfectly agreeable to the mind of the Spirit.*" It may also be remarked that the objection overlooks an important circumstance in the apostle's argument here. As Olshausen suggests,† it is not the women *per se* who are here used as types, but *Abraham's wives* ; and we may add, that it was his wives in relation to the peculiar circumstances of their maturity. Hagar undoubtedly became Abraham's wife (Gen. xvi. 3) ; and the noticeable thing is, not that the apostle, following and quoting the prophet, places her before or higher in her domestic position than Sarah, but that he speaks of her as *having a husband*, whereas Sarah was *the desolate one*, who was barren and childless. Hagar gave birth to Ishmael while Abraham was in the vigour of life—he was a husband ; Ishmael was

* See Doddridge, "Fam. Expos.," *in loco*.

† "Bib. Com. on Paul's Epist.," p. 85.

begotten in the usual way, according to natural inclination ; Isaac was born when Abraham was a hundred years old, and dead, as a husband. He “said in his heart, shall a child be born unto him who is a hundred years old ?” (Gen. xvii. 17). Isaac, then, was born of a Divine power, and when Sarah was *desolate*.

We may now give the sense of the text, as Pierce has paraphrased it.—“Tell me, ye that desire to be under the law, do ye not hear the law ? For it is written there, that Abraham had two sons, the one, *viz.*, *Ishmael*, he had by *Hagar*, who was his servant or slave, and became his concubine or wife ; the other, *viz.*, *Isaac*, he had by *Sarah*, who was no slave but freeborn, and was Abraham’s proper wife. But *Ishmael*, who was born of *Hagar*, the bond-woman, was born according to the ordinary course of nature, without any special promise made of his birth, or any extraordinary interposition of divine Providence : but *Isaac*, who was born of the free-woman *Sarah*, was born by virtue of a special promise, when Abraham and Sarah, according to the course of nature, were past all hopes of having any children. Which things are allegorised by the prophet Isaiah, whose words I shall presently recite, and whose applying them as he does may be very instructive to you. Now, you are to observe, that in the prophet’s allegorising them, these two women, Hagar and Sarah, signify the two covenants ; of the which covenants one is from Mount Sinai (it being there made with the children of Israel) and this covenant, like a bond-woman, only produceth slaves ; accordingly, it is in the prophet’s allegory signified by Hagar (for that which is allegorised of, or concerning, this Hagar is Mount Sinai in Arabia), and

in the allegory answers to the present literal Jerusalem, for she is in bondage with her children: but the spiritual, or heavenly, Jerusalem is signified in the prophet's allegory by Sarah, the free-woman; and this Jerusalem is the mother of us Gentiles who believe in Christ. For to this purpose are the words of the prophet Isaiah, whose allegory, what I have now said, is designed to clear and explain to you: 'Rejoice thou Sarah, who hadst been barren all that part of thy life wherein alone women are used to be fruitful, break out into loud acclamations of joy, thou who never till thou wast past age hadst any travailing pains; for more numerous are the children of Sarah who was desolate and past hope, than of Hagar, who became Abraham's wife, and bare him a son, when he was, according to the course of nature, capable of generating.' Thus you see how Isaiah has allegorised these things, and represented the spiritual seed of Abraham, that was by promise, as more numerous than that which was in a course of nature. And now that I may farther pursue his allegory, and bring the matter home to our own case, we are to remember, my brethren, that we Gentiles are the children of promise, like as Isaac was."

If it should still be thought that the reference in Isaiah is not to the two wives of Abraham, Hagar and Sarah, and that there is therefore no such allegorising of this part of Abraham's history by him, as we have endeavoured to show, it will, nevertheless, leave the fact of such allegorising untouched. The only difference will be, that the apostle and not the prophet will be the allegoriser. And the words will bear this interpretation, without doing them *any* violence. The participle *allēgoroumena* does

ot signify the definite completion, but the progress : tendency, of the action. So that it will apply, as ready suggested, to the apostle himself as the agent, or even to the gracious Providence of God, which was thus multiplying the Gentile converts to the faith of Christ, far beyond those of the descendants of Abraham, and delivering them from the yoke of bondage imposed by the Mosaic law. Either way, whether we take the words, "which things are allegorised," to refer to the prophet, to the apostle, or to the Church of Christ, it is all the same as to the fact, that the history cited means something more than in their mere literal sense the words announced.

"Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him who was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So, then, brethren, we are not children of the bondwoman, but of the free."—Ver. 28—31.

Here, the birth of Isaac, in consequence of the divine promise, is compared with the spiritual birth of the faithful; man after the flesh, on the contrary, stands parallel with Ishmael. The flesh and the spirit are contrary to one another (chap. v. 17). That was shown, even *at that time*; and *now*, too, the history of Isaac and Ishmael appears typical in this point of view also. The Scriptures have but slight indications of the contests between the brothers (Gen. xvi. 4, 12; xxi. 9), but the traditions of the Jews relate more about them. The persecution refers here especially to the contrasts in the mass, *not merely* between the believers and unbelievers, *but also* between the pure and impure among the former. Thus, the Judaists showed themselves as

carnal, while they so vehemently persecuted Paul, the true spiritual man. But this expression has its verification, also, as regards the inward man in the individual ; the old and the new man must be contrary to one another, and the former we thrust out determinately, with might and main.

In this contest the spirit is to overcome ; hence the command to drive out the bondwoman and her son, according to Gen. xxi. 10. Thus, the apparent harshness and injustice of Abraham's conduct towards Hagar and Ishmael find, at the same time, their justification by this spiritual conception of the occurrence.*

* See Olshausen, p. 87.

THE EPISTLE TO THE EPHESIANS.

CHAPTER II.

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”—Ver. 2.

THAT Satan is here meant, all orthodox commentators are agreed, but upon the precise meaning of the phraseology by which he is described, there is a good deal of diversity amongst them.

The *prince of the power* of the air, may mean the *powerful prince* of the air; as chap. i. 6. “The glory of his grace,” or his “glorious grace;” and ver. 18, “the riches of the glory,” or the “glorious riches,” or wealth; so “the prince of *the power of the air*,” or “the powerful prince;” though what that is, we cannot certainly determine. Whichever way the phrase is taken, it implies that the evil spirit spoken of is the chief or head of the body to which he belongs; the first in authority and power—having the pre-eminence or rule. He is so called in Matt. ix. 34; xii. 24; Mark iii. 22; Luke i. 15; and in John xii. 31, xiv. 30, xvi. 11, he is called “the prince of this world” which seems to indicate the same thing as the apostle indicates here, for the “children of disobedience” are the *world*, in opposition to the *church*. Beyond this all is uncertainty. Wetstein, Grotius, Koppe, Doddridge,

Bloomfield, and others take the phrase "prince of the power of the air" to mean that Satan is the head or lord of the demons or evil spirits who dwell or range in the regions of the atmosphere, it being a common opinion among both Jews and heathen that the air was thus peopled. Cocceius and ~~some~~ others explain the word *air* as signifying *darkness*; but Hengstenberg has shown that it never is so used. It may signify no more than the void or space by which the earth is surrounded, and which Jews and Gentiles, as we have said, supposed to be inhabited by the evil spirits.

This last-mentioned view of the passage is acquiesced in by Barnes, who says he sees no absurdity that should make it impossible to believe it. For (1) the Scriptures abundantly teach that there are fallen, wicked spirits; and the existence of fallen angels is no more improbable than the existence of fallen men. (2). The Bible teaches that they have much to do with this world. They tempted man; they inflicted disease in the time of the Saviour; they are represented as alluring and deceiving the race. (3). They must have some locality—some part of the universe where they dwell. That they were not confined down to hell in the time of the Redeemer is clear from the New Testament, for they are often represented as having afflicted and tortured men. (4). Why is there any improbability in the belief that their residence should have been in the regions of the air—that while they were suffered to be on the earth to tempt and afflict men, they should have been permitted peculiarly to occupy those regions? Who can tell what may be in the invisible world, and what spirits may be permitted to fill up the vast space that now composes

the universe? And who can tell what control may have been given to such fallen spirits over the regions of the atmosphere—over clouds, and storms, and pestilential air? *Men* have control over the earth, and pervert and abuse the powers of nature to their own ruin, and the ruin of each other. The elements they employ for the purposes of ruin and temptation. Fruit and grain they convert to poison; minerals to the destruction caused by war. In itself considered, there is nothing more improbable in spirits of darkness having control over the region of the air than in fallen man having control over the earth; and it is not more improbable that that power has been abused to ruin men, than that the power of men is abused to destroy each other. No one, he observes, can *prove* that the sentiment here referred to by Paul is *not* true; and no one can show how the doctrine, that fallen spirits may do mischief in any part of the works of God, is any more improbable than that wicked men should do the same thing.*

* Barnes, *in loco*.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

“And in nothing terrified by your adversaries : which is to them an evident token of perdition, but to you of salvation, and that of God.”—Ver. 28.

THE ellipsis here renders the meaning of the apostle difficult to be certainly ascertained. *What is it* that is the token of perdition, and to whom is it said, whatever it is, that it is a token of perdition? The majority of commentators refer the relative *which* to the persecution to which the Philippians were exposed, and the constancy with which they bore it. “In nothing terrified . . . *which* is to them,” etc. But *their* firmness could be no token or sign of perdition as to those who caused their suffering. If there was any sign of *their* perdition, it was in the fact of their persecution of these saints ; but it is not to that, we believe, that the pronoun refers, but to the fact, that the believing Philippians were “in nothing terrified” by it. In this case, we must understand, as Pierce does, that the persecutors regarded the constancy of the Philippians, which they took for obstinacy in error, as a sure sign or token of their perdition. “There was no party at that time who were in opposition to the gospel which Paul preached, and with whom the Gentile converts

any dispute," says Mr. Pierce, "but those who for keeping up circumcision and the Jewish under the gospel. These were they whom apprehended alone as likely to affright the vile converts, and make them start out of the from the gospel." The sense, then, of the textakes to be this:—These Judaizers were very content they were in the right, and that God did not utterly insist upon circumcision and a submission to the ceremonial law, in order to any persons being accepted by Him as His people; and when they perceived that they could not by all their endeavours prevail upon the Gentiles to comply with what they required to be the condition of salvation (Acts xv. 1), they would esteem them (the Gentiles) obstinate and irreformable, and as abandoned of God to everlasting condemnation. The verse will therefore read, "In being terrified (or frightened out of your way) by Jewish converts who oppose you (which conduct theirs they will esteem a certain evidence of your rejection; whereas you may well judge it to be an evidence of your salvation; and such an evidence as is can never deceive you, since it proceeds from the prejudices of men, but from God himself; for God has vouchsafed to you, in the behalf of Christ, not only to believe on Him, calling you on when ye were Gentiles, but has likewise rewarded you the honour of suffering for His sake)."*

CHAPTER II.

As I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants. For he longed for you all, and was full of heaviness, because that ye had heard

* Pierce, "Paraphrase and Notes," in loco.

that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, he may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me."—Vers. 25—30.

In this passage there are very palpable incongruities, which can be removed only by one delicate circumstance in the history of Epaphroditus. The Philippians might be allowed to say that they were full of anguish to hear that Epaphroditus was sick, but it is an idle use of language to say that he, when now recovered, was full of anguish because they had heard he had been sick. Besides, if the Christians at Philippi felt such interest in Epaphroditus, was it necessary in the apostle to advise them to receive him with gladness in the Lord, and to hold such in reputation? Does not this advice imply that they were disposed to receive him with reluctance, or not to receive him at all in the Lord, and to hold such in contempt? How is this incoherence to be removed? At the first promulgation of the gospel, says Dr. Jones, those of the pagans who embraced it were expected to withdraw from their stations which they had before occupied, especially if such stations were inconsistent with genuine piety and benevolence. Thus, such converts as bore arms, or were engaged in any department of paganism in general, gave up their profession as immoral; and thus with their opinions they changed their mode of living. It may be gathered from Suetonius and Dion that Epaphroditus showed his attachment to the new religion, not by any profession, but by his conduct, having remained at his

post. Suetonius gives him the title of *à libellis*, meaning that he was employed by the emperor in decyphering and answering such letters, addresses, or petitions as were made to him. Hence his office corresponded to that which in modern language is styled a Secretary of State, and he has been called Master of Requests. He was originally, it appears, a man of education, made a slave by the chance of war, but afterwards advanced to this high post of honour in the emperor's service by his industry and talents. Hence, Dion Cassius styles him, "a freed-man of Nero." He was put to death by Domitian, in the fifteenth year of his reign.

As the emperor was at the head of the army, every man in his service was at least nominally a soldier; and the continuance of Epaphroditus in the court of so odious a monster as Nero, and in a profession so repugnant to the spirit of the gospel, must have sunk him, as *weak* and timid, in the estimation of his more ardent, but less prudent, brethren. And it is highly interesting to observe, that this is the point of light in which he is placed and defended by the apostle of the Gentiles. The original term means *weakness*, either in *mind* or in *body*; and the writer, after using it in the first of these senses, uses it again in the second, agreeably to a custom familiar to the Jewish and Christian writers, of employing the same word in the same place, in a literal and a metaphorical acceptation.

The Christians at Philippi had heard, says Jones, that Epaphroditus had the weakness not to give up his connection with the emperor, and perhaps not to have made in words a public avowal of his faith. Such a report of him was doubtless propagated by some envious nominal believers; and this must have

proved to that good man an unfeigned cause of sorrow. The clause he therefore proposes to render thus: "For he longs to see you, and is full of anguish, because ye have heard that he has proved weak; and indeed he was weak, being *by sickness* nigh unto death." His sickness is explicitly said to have proceeded from the service of Christ, that is, from exposing his life to defend and supply the apostle, while a prisoner of Nero. Epaphroditus must have naturally wished to visit the churches, in order to remove the prejudices which were cherished against him; and hence we perceive the propriety of the admonition to receive him "with gladness in the Lord," and to hold such in estimation. At Rome, as in other places, there were men loud in their profession of the gospel, while they had yet no danger or difficulty to encounter. These changed their tone, and left the apostle to shift for himself, when the hour of trial arrived. Epaphroditus acted quite an opposite part. He made no profession, and continued in office, as if he had not been a believer; but when the season arrived, when he was called upon to honour or to betray his faith, he stood forth and supported the apostle at the hazard of his life. Touched with his generosity and firmness, the apostle bears him in return the most honourable testimony, rendering prominent his character as a man not of words but of deeds, and recommending him, and such persons as resembled him, to reverence and admiration, in opposition to those pretenders who were men not of deeds but of words. "Such a man hold in estimation, because for the work of Christ he was nigh unto death."

As the Philippians had the temerity to denounce Epaphroditus for weakness, the apostle scruples not

to remind them that *they* had been deficient in liberality towards him, now in bonds and unable to supply his own wants ; while *he*, whom they had injured, had supplied that deficiency at the risk of his life. To soften the odium, which attached to Epaphroditus as a nominal *soldier* under Nero, Paul calls his, my *fellow-soldier* ; and in reference to his being a *minister* of the emperor, he styles him *a minister of my wants*.

In the epistle to the Colossians, Paul has further these words : “ Epaphras, your countryman, a slave of Christ, saluteth you ” (ch. iv. 12). Grotius and some others have observed that *Epaphras* is but an abbreviation of *Epaphroditus*, not to mention that in this place some copies have the latter reading. Epaphroditus, then, was a native of Colosse, and at this time a slave of the emperor. To this circumstance the apostle alludes ; and he endeavours to do away the odium which attached to him as a slave of Nero, by holding him forth as a slave of Christ ; as though he had said, “ Do not have any prejudice against him for being engaged in the service of the emperor, for he is truly and faithfully the servant of Him whose service is perfect freedom.”*

CHAPTER IV.

“ Be careful for nothing.”—Ver. 6.

SEE this and similar passages explained, vol. i. pp. 28, 29.

* Jones’s “ Ecclesiastical Researches,” pp. 26—31.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

“And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”—Ver. 20.

On the meaning of the words employed at the close of this verse commentators are not agreed. Whitby, whose opinion is adopted by Doddridge and Bloomfield, renders, “And by him to make all things friendly in him, making peace between them by the blood of his cross;” and in his note he observes that while man continued in his obedience to God, angels and men were in a perfect friendship; but when men became disobedient to their sovereign Lord, the angels became averse to them, because their Lord was dishonoured by them: but God being reconciled to us by the death of his Son, they also became friends and ministering spirits to us, and we became of the same church and body with them, under the same head, Christ Jesus (Heb. xii. 22). And so all things in heaven and earth were gathered into one Christ (Eph. i. 10). Others suppose that the “things in heaven” refer to those persons who died under the Old Testament dispensation, and who could not have a title to glory but through the sacrificial death of Christ; and that the apostle intended by the use of this phraseology merely to show that without this *sacrifice* no human beings could be saved; not only

those who were then on earth, and to whom, in their successive generations, the gospel should be preached, at even those who had died before the incarnation; and, as those of them that were faithful were now in a state of blessedness, they could not have arrived there but through the blood of the cross; for the blood of calves and goats could not take away sin.—After all, says Dr. Adam Clarke, the apostle probably means the Jews and the Gentiles; the state of the former being always considered a sort of divine or celestial state; while that of the latter was reputed to be merely earthly, without any mixture of spiritual or heavenly good. It is certain, he adds, that a grand part of our Lord's design, in his incarnation and death, was to reconcile the Jews and the Gentiles, and make them one fold under himself, the great Shepherd and Bishop of souls. That the animosity of the Jews was great against the Gentiles, well known; and that the Gentiles held them in supreme contempt is not less so. It was therefore an object worthy of the mercy of God to form a scheme that might reconcile these two grand divisions of mankind.

CHAPTER II.

“Beware lest any man *spoil* you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the godhead bodily.”—Vers. 8, 9.

OUR English verb *spoil* commonly means to *corrupt*, *cause to decay and perish*, as fruit is spoiled by keeping too long, or hay by a long rain, or crops by mildew. But the Greek word used in the text signifies to spoil in the sense of *plunder, rob*. Hence the meaning is, “Take heed lest any one plunder or rob you of your faith and hope by philosophy,” etc.

“In the very striking statement, ‘for in him dwelleth all the fulness of the godhead bodily,’ there is probably an allusion to one of the forms in which error then arrayed itself. It was the favourite notion of those who then thought themselves to know more than others, that out of the fulness of the Godhead there were various emanations of power, greatness, holiness, and wisdom, and that Christ was one of these emanations. It was only the same thought more clearly expressed which meets us everywhere in the present day—that great men, great poets, great artists, great conquerors, great statesmen, are in some way half divine, and that Christ is divine in the same way, only in a higher degree. The words meet the modern deceit as much as the ancient. ‘In him dwelleth all the fulness of the Godhead bodily.’ Christ Jesus is God himself. ‘All the fulness of the Godhead’ dwells in Him. His being the Son of God does not make Him less truly God than the Father. And, therefore, there is not the slightest resemblance to or comparison with any human greatness, or power, or wisdom, or goodness. It stands on an entirely different level. All that we know of God we know in Him. The Father does ~~not~~ reveal Himself to us, nor, we believe, to any of ~~his~~ creatures, but in Him. God revealed out of Christ would be a false God. Those who think to see Him in human genius, or power, or goodness, or in the thoughts of their own minds, are just as much worshipping an idol as the heathen Brahmin who falls down before Shiva or Vishnu. For we know nothing of God out of Christ. Apart from Christ, we can no more see the Father than we can see the sun without the sun-ams—‘For in Him dwelleth all the fulness of

the Godhead.' There is no fulness [without Him. It dwelleth in Him 'bodily.' It is in Christ the man, the true man, that this fulness dwells. In Him we have this boundless ocean. All that we can want is treasured up in Him ; all that God has himself to give we find in Him. There is wisdom for our folly, strength for our weakness, grace for our helplessness, righteousness for our sin. Whatever we can possibly require is all treasured up in Him ; 'for in Him dwelleth all the fulness of the Godhead bodily.' Emptiness is the conscious evil under which man is suffering. By nature he is empty of all that is good ; and even when grace has entered, still, with so much of emptiness remaining, there are wants which need satisfaction, there are channels which want filling. And that which alone can satisfy is the fulness of the Godhead. 'God is able to supply all your need,' says Paul. It is not from a vessel we draw, nor from a river, but from an ocean. 'The fulness of the Godhead' is in Christ, and Christ is ours.

"But it is said to be *bodily*. The false philosophers of those days affected to despise the body. But Christ had a body, and has a body—a human body. The disciples ~~know~~ well what a difference it made to them that He ~~had~~ a body. All that relates to Christ's true and proper manhood is as essential to us as that which relates to his Godhead. We could not think of Him without a body ; it would not be to us bone of our bone and flesh of our flesh. Those who forget this, or lose sight of this, entangle themselves in delusion : it is only when we remember how thoroughly one with us Jesus is, that we can appreciate Him. An unseen Saviour we can trust ; but an invisible Saviour our hearts could

never cling to. There is nothing to rest on in the thought of the Eternal Invisible One, whom no man hath seen or can see, unless we have one to approach by, who has been seen and will be seen again. The fulness of the Godhead dwelleth in him *bodily*: not only did so when he was on earth, but does so *now* he is in heaven. Still, it is the *same* Jesus who walked on the shores of the Sea of Galilee, who is up in heaven, a man still, with the same body which he wore in humiliation, here, glorified there. In him is gathered all that we can need. No one has ever yet found all that there is in him to satisfy the soul's longings. He can feed the hungry, quench the thirst of the thirsty, give knowledge to the ignorant, wisdom to the foolish, strength to the weak. Of all this Satan tries to spoil or rob men by his vain deceits. And those who listen to his voice, however it disguises itself, will find that, instead of the fountain of living water of which they might have drunk freely, they have had to hew out for themselves cisterns, broken cisterns, which can hold no water. Whatever that be which men are disposed to put in the place of Christ, such will they find it. There is nothing which will really satisfy, except that which is in Him. They may speak about goodness and God, but it all means nothing, is nothing, if *apart* from Christ, 'for in Him dwelleth all the fulness of the Godhead *bodily*.' ”*

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.”—Vers. 14, 15.

* Rev. S. Garnett's Sermon on “True and False Philosophy.”

BIBLICAL HELPS FOR ENGLISH READERS.

XII.

SCRIPTURE DIFFICULTIES
EXAMINED.

THESSALONIANS—JUDE.

BY

WILLIAM CARPENTER,

AUTHOR OF A POPULAR INTRODUCTION TO THE STUDY OF THE SCRIPTURES
A HARMONY OF THE GOSPELS; THE ABBRIDGMENT OF CALMET'S DICTIONARY
OF THE BIBLE; AND OTHER WORKS ON BIBLICAL CRITICISM AND
INTERPRETATION.

Many and painful are the researches, usually necessary to be made for settling these difficulties. Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. Hence the odds must ever be against us; and we ~~must~~ be content with those for our friends who have honesty and erudition, candour and patience, to study both sides of the question.—BISHOP HORNE.

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NOTICE.

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This passage, Bloomfield thinks, may be reckoned among the passages of the apostle, "hard to be understood," mentioned by Peter, on which more light is to be desired, though little to be expected. Upon the whole, he remarks, we must be content with discerning the general sense, and not stumble at some confusion of metaphor. Dr. Pye Smith has, with his usual felicity of expression, fairly, we think, represented the allusion and sense of the apostle. The great deliverance of the gospel is here represented, he conceives, by two figures in conjunction, *the cancelling of a debt* (which was anciently signified by driving a nail through the bond or deed of obligation), and *the emancipating of captives*, by the conquest of their oppressors, and a triumph over them. It must also be brought to mind, he remarks, that the ceremonial ordinances of the Mosaic law were a perpetual memorial of sin, as involving exposure to punishment, and of the inability of a sinner to effect his own deliverance; so that their abolition amounted to a declaration that an effectual provision was now made for the pardon of sin by the righteous Judge, and for the everlasting deliverance of those who had been the slaves of sin, and the captives of wicked spirits.*

* "Discourses on the Sacrifice of Christ," etc., p. 215.

THE FIRST EPISTLE TO THE THESSALONIANS.

CHAPTER V.

“But of the times and the seasons, brethren, ye have no need that I write unto you.”—Ver. 1.

THE historian of the Decline and Fall of the Roman Empire avers that the apostle conceived that the day of judgment was actually very near at hand; Locke says, “The apostle looked on the coming of Christ,” to judge all mankind at the last day, “as not far off;” Macknight, who is one of the most strenuous advocates for the application of the whole of the fifth chapter to the day of judgment, remarks that the apostle’s description is the more affecting, “that the verbs are all in the present time—‘so cometh’—‘sudden destruction cometh;’ representing the certainty and instantaneousness of its coming.” So also Doddridge and others. We, however, would suggest that “the coming,” and “the day of the Lord,” are expressions which were in frequent use, in ancient prophecy, to denote the near approach of some great and remarkable temporal calamity. This epistle was confessedly written a little before the destruction of Jerusalem, and our Lord had particularly predicted the accomplishment of this awful event (Matt. xxiv), and had pointed out the signs of its approach, that they might watch for it, and be fully apprised of it. Now, the presump-

tion is, even previous to a critical enquiry, that the apostle had his eye upon that event. In the twenty-fourth of Matthew, our Lord not only expressly predicted that the destruction of Jerusalem should be in that generation, but that it should come upon the Jewish nation in a sudden and unexpected manner, when they were engaged in all the occupations of human life, and busied in transactions which plainly indicated that they expected no such awful calamity to come upon them (ver. 27, etc). As they were thus apprised of the suddenness of that awful calamity, so they were also told, that though it was to be in that generation, yet the precise time of its approach was known to none ; and for that reason, especially, they were directed to watch for it (ver. 44) : “ Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.”

Now, it is deserving of particular notice, that Paul, in this epistle, dwells, in a very particular and impressive manner, upon the Thessalonians being fully apprised of the near approach of the day of the Lord. He tells them that he had no need to write to them about it—that they knew perfectly that the day of the Lord would so come, as a thief in the night;—that they were not in darkness, that that day should overtake them as a thief—that they were all the children of light and of the day ; and that, finally, they were not of the night, nor of darkness ; and that, therefore, they were not to sleep as others, in careless security, as not apprehending nor expecting the near approach of any calamity, but to watch and be sober. So again, when he says, “ They,” that is, those who were in this state of careless security, “ should say peace and safety, and that then sudden destruction would come upon them as upon a woman

with child, and that they should not escape." It was hardly possible to make use of language more appropriate to the near approach of some great national calamity.

When, therefore, the apostle says, "Now, concerning the times and the seasons," we think it is in a high degree probable, independent of any critical examination of the meaning of the phrase in Acts i. 7, to which his language is generally referred, that he was about to describe—not the end of the world, or the general judgment, mentioned in the close of the preceding chapter—but the destruction of Jerusalem. There is so striking a reference to some great national calamity, that it has been thought, even by those who imagine the apostle to have been treating of the day of judgment, that he interweaves with it a reference to the destruction of Jerusalem. But Dr. Benson has very judiciously observed, that "particular expressions, in any author, may be variously applied, when detached from their connection ; the current of the apostle's discourse here, however, is concerning only one grand and signal day."*

* See Nisbett on "The Triumphs of Christianity," pp. 179—192.

THE SECOND EPISTLE TO THE THESSALONIANS.

CHAPTER II.

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition,” etc.—Ver. 1—12.

THIS passage, like the one just noticed, has exercised the ingenuity of many eminent scholars, and there is none about the meaning of which their opinions have been more divided. The titles of “the man of sin,” and “the son of perdition,” have been given—to the leaders of the factious Jews, who revolted from the Romans before the destruction of Jerusalem—to Caius Caligula, a merciless tyrant—to the emperor Titus, the delight of mankind—to Simon Magus—to the Gnostics—to Mahomet—nay, to the bright luminaries of the Reformation, John Wicklif and Martin Luther.

Now, as it is obvious that the meaning of the whole chapter depends upon the meaning of the phrase “the coming of Christ,” in the first verse, the reader is referred to the preceding page, in which it is shown that it is more natural to refer it to his coming in judgment upon the Jews, than to His coming in glory to judge the world.

In addition, it may be noted that our Lord's prediction concerning the true nature of His coming, as the Messiah, in Matt, xxiv., was in answer to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world," or age? that is, of His coming as the Messiah.

It is particularly worthy of notice, also, that there is a remarkable resemblance between our Lord's language upon that occasion, and that of Paul, here :—

"Take heed that no man deceive you see that ye be not troubled."—Matt. xxiv. 4, 6.

"Now we beseech you, that ye be not soon shaken in mind, or be troubled. Let no man deceive you by any means."—2 Thess. ii. 1—3.

In the Gospels, the question of the disciples is, "What shall be the sign of thy coming?" In the epistle, the apostle's language is, "Now we beseech you concerning the coming of Christ." And the caution in both is almost the same. The language, therefore, and the subject are so strikingly the same, that scarcely a doubt can be entertained that the one has an immediate and direct reference to the other, even though no other evidence of the fact could be produced. But when to this it is added, that our Lord, in a very particular and earnest manner, spoke of the destruction of Jerusalem, as declarative of the true nature of His coming as the Messiah, and particularly pointed out the signs of its approach, in order that they should make a deep impression upon the minds of those who should be living at the time, saying, in the most impressive language, "Behold, I have told you before," there can hardly exist a doubt that by the coming of Christ, in the passage under con-

sideration, the apostle had an immediate reference to the destruction of Jerusalem ; as he had also in the fifth chapter of his former epistle.

Bishop Newton asks, what occasion there was to admonish the Thessalonians of the destruction of Jerusalem ? Or why they should be under such agitations and terrors upon that account ? What connection had Macedonia with Judea, or Thessalonica with Jerusalem ? What share were the Christian converts to have in the calamities of the rebellious and unbelieving Jews ; and why should they not rather have been comforted than troubled at the punishment of their inveterate enemies ? The answer is, that the destruction of Jerusalem was an event in which all Christians, however remote from it, were materially and deeply interested, if only as a prediction, in which the credit of the author of their religion was at stake. It was, in fact, the crowning evidence of the truth of Christianity, and a complete decision of the important controversy, on which the whole gospel history is founded, concerning the true nature of the Messiah's character. And while that event remained unaccomplished, that controversy could not, with strict propriety, be said to be decided ; for, as Dr. Jortin observes, " Christ had foretold it so expressly that if he had failed, his religion could not have supported itself."

But, it will be observed that there is something practical in the passage. The apostle, having guarded the Thessalonians against the deceptions of their adversaries, and exhorted them not to be agitated by their false insinuations, goes on to correct them, by telling them that " that day," viz., the day of Christ, or the day of the destruction of Jerusalem,

would not come except there came AN APOSTACY, or a falling away, first. What was that? Not a religious but a civil apostacy, or falling away, which our Lord, in His prediction of the destruction of Jerusalem, mentioned as one of the first and most remarkable signs of its approach.

Josephus, the historian of the Jewish war, speaking upon this subject, says, "That coming from Rome, in the time of Nero, he found THEN the beginnings of innovations, and many much addicted to apostacy from the Roman government." Again, he says, "One, Justus, provoked the people to apostacy, or rebellion;" and what is particularly remarkable is, that he ascribes the origin of the war, which ended in their destruction, to the Jews' expectation of the coming of the Messiah. "That which chiefly excited the Jews to the war was an ambiguous prophecy, which was also found in their sacred books, that at that time, some one within their country should arise that should obtain the empire of the world."

Then, in connection with this apostacy, "the man of sin" was to be revealed; and it is remarkable that the apostle, in his first epistle to the Thessalonians, denominates the Jews, as a nation, the common enemies of mankind, and says they were filling up the measure of their iniquities, as a vessel or measure is filled up, till it can hold no more. In like manner our Lord, having pronounced upon the heads of the Jewish nation the severest woes, on account of their abominable crimes, says, almost in the very same language (Matt. xxiii. 32), "Fill ye up then the measure of your fathers;" that is, as the context plainly implies, of the iniquities of your fathers.

Nor does the depravity of the Jews, as a nation, appear from the Christian records only ; for Josephus, who had sufficient means of knowing them well, confirms, in the fullest manner, what has been there said of them. The passage alluded to deserves a place here, on account of its connection with the present subject, and more especially as he seems to have had in view the vindication of the conduct of Providence, in the destruction which came upon them. “To give a particular account of all their iniquities were endless. Thus much, in general, may suffice to say, that there never was a city which suffered such miseries, nor a race of men, from the beginning of the world which so abounded in wickedness. I verily believe that if the Romans had delayed to destroy these wicked wretches, the city would either have been swallowed up by the earth, or overwhelmed by the water, or struck with fire from heaven, as another Sodom; for it produced a far more impious generation than those who suffered such punishments.”

In another place, speaking of the period immediately preceding the destruction of Jerusalem, he says, “That was, indeed, a time fruitful of all sorts of wickedness among the Jews; so that no evil whatever was left unpractised. It is impossible for man to contrive any new wickedness, which was not then committed. All were corrupt in their private and public character. They strove to exceed each other in impiety toward God, and injustice toward their neighbour. The great men oppressed the people ; and the people strove to ruin them. The former were ambitious of dominion and power; the latter had an insatiable thirst of violence and plunder.”

With a view to the extreme enormity of their crimes, and under a deep impression of the flagitiousness of their whole character as a *nation*, the apostle appears to have *personified* them, and to have represented them as *a man of sin*—as one whose whole composition was *sin*, and nothing else. And if Josephus's account of them be not overcharged,—and that it is not, is pretty evident from the *gospel history*,—this language was not too strong. And as sin and punishment are naturally enough connected together in the minds of those who contemplate them, especially when arrived at such an enormous height, the apostle appears to have carried on the personification under the relative idea of a “son of perdition”—one devoted to *destruction*, and the natural offspring of such a parent—agreeably to what he said of them in his former epistle,—that “wrath was coming upon them to the uttermost.”

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle” (ver. 15.) Here *the standing fast* appears, most unquestionably, to be opposed to the being *shaken in mind* or *troubled*, as particularly mentioned in the second verse; and *the traditions* in which they were to stand fast seem evidently to be those relating to the coming of Christ, or to the predictions of our Lord concerning the true nature of His coming as the Messiah, or to the destruction of Jerusalem. Now, what is all this, asks Mr. Nisbett, but very strong presumptive evidence that what the apostle has said to remove the anxiety of the Thessalonians, and to enable them to stand fast, were not, as has been supposed new *predictions* of very distant events; but merely a

repetition of the predictions of our Lord concerning the destruction of Jerusalem, together with such additional circumstances relative to the character of the Jews as had fallen under the apostle's observation, and which the Thessalonians most unquestionably had an interest in, if only as proofs of the truth and integrity of our Saviour's character as a true prophet of God.*

* See Nisbett's "Triumphs of Christianity," pp. 193—224.

THE FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

“Neither give heed to fables and endless genealogies, which minister questions.”—Ver. 4.

THESE fables and endless genealogies are thought, by Doddridge and others, to be Jewish tables of lineal descent, which gave rise to endless disputes; but we think, with Huther, that the *fables* of Paul are the Gnostic inventions of the *Æons*; the *genealogies*, the lists of their succession, which were endless and Godless. Thus Irenæus and Tertullian understand the passage; and, as Hawes observes, Paul opposes to these Gnostic *æons* the true consideration of the *æons*, in ver. 17. The more inquisitive Jews at that time mixed freely with the Gentiles. Paul does not find fault with civil *genealogies*; but prefixes *fables*, a term inconsistent with *genealogies* of families, which were certainly not *fabulous*.*

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient,” etc.—Ver. 9.

On the meaning of this passage there is much diversity of opinion among the commentators. But better than any of them is Wesley’s view of the passage, who translates, “does not *lie against* a righteous man.” Dr. A. Clarke, who agrees with

* “Critical English Testament,” *in loco*. See also pp. 263–266, *ante*.

John Wesley, remarks that the law does not lie against a *righteous man*, because he does *not transgress* it ; but it lies against the *wicked* ; for such as the apostle mentions have broken it, and grievously so, and are *condemned by it*. The word *lies*, refers to the custom of writing laws on boards, and hanging them up in public places, within reach of any man, that they might be read by all : thus all would see against whom the law *lay*.

CHAPTER II.

“ I speak the truth in Christ, and lie not.”—Ver. 7.

It is according to the Hebrew style to express a thing both affirmatively and negatively, when they desire to give it great force and emphasis. In John . 20, the same thing is expressed three times, once negatively and twice affirmatively. “ He confessed, and denied not; but confessed.” He was so just and modest as to confess and not deny the truth ; and what He confessed was this, that He was not the Messiah. So Paul, in the text, says, “ I speak the truth in Christ, I lie not,” which is a solemn and reasonable repetition, proper to convince Timothy of his pious zeal and authority.*

CHAPTER V.

“ Some men’s sins are open beforehand, going before to judgment : and some *men* they follow after. Likewise also the good works of *some* are manifest beforehand ; and they that are otherwise cannot be hid.”—Ver. 24, 25.

SOME ancients and moderns think this passage is to be taken in a general way of the judgment of God.

* Blackwall’s “ Sacred Classics,” p. 60.

Others refer it to the ecclesiastical censures. Others, again, as Chrysostom and the Greek commentators (and, indeed, most eminent moderns), take it to relate solely to the ordination mentioned at ver. 22. This interpretation, which alone bears the stamp of truth, says Bloomfield, is well expressed by Whitby. Rosenmüller observes that *hamartiai* signifies the *report* of the sins, as *pistis* the report of faith, 1 Thess. i. 8.

CHAPTER VI.

“Avoiding profane and vain babblings, and oppositions of science falsely so called.”—Ver. 20.

BARBAROUS words were in former times used by the Magi; they were said to be possessed of a magical power, though in reality they had none, but were worthless. The reference seems to be to the *wizards*, who, in Isa. viii. 19, are said to “peep and to mutter;” and, as Hawes observes, Paul has substituted for *kenologountos*, a word of greater significance, *kenophōnias*; adding, that *phōnē*, a voice, indicates vehemence.

THE SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

“That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.”—Ver. 14.

It is strange that any commentator should have understood that by the good thing here, the apostle meant a holy disposition. It is undoubtedly that spoken of in the preceding verse—“the form of sound words,” that is, wholesome doctrine.

CHAPTER II.

“Nevertheless, the foundation of God standeth sure, having this seal : The Lord knoweth them that are his.”—Ver. 19.

THE apostle here seems to have had the same metaphor in his mind as he had in Eph. ii. 19—22, where the church, comprising all believers, is represented as a building fitly framed together, rising into a holy temple in the Lord, for a habitation of God, through the Spirit, the foundation of it being the apostles and prophets, and Jesus Christ Himself the chief corner-stone. Amongst the teachers or prophets of whom Paul here speaks to Timothy, some had erred from the truth, and were teaching false doctrines—nevertheless, the edifice would not be thereby overthrown ; the foundation stands sure, having this *inscription* : “The Lord *knoweth*, or *distinguisheth*, them that are his.” That the word *sphragis* is often used to signify an *inscription*, is

beyond doubt ; and the allusion seems to be custom of engraving inscriptions, as also the of the persons by whom and the purposes for the building is erected, and depositing them foundation. Dr. Whitby supposes that the "The Lord knoweth them that are his own," peculiar reference to the apostles, in opposit heretical teachers, and that it alludes to Numl 5, *Sept.*

THE EPISTLE TO TITUS.

CHAPTER I.

“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure,” etc.—Ver. 15.

VALPY has thus given the sense of the passage :
 “A Gentile convert, who lives up to the faith and precepts of Christianity, is clean and pure in the sight of God ; while they who presume so much upon their distinctions, render themselves incapable, by their obstinate infidelity and immoralities, to perform any acceptable service to God.”

CHAPTER III.

“A man that is an heretic, after the first and second admonition reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself.”—Ver. 10, 11.

ON the meaning of this passage there has been much discussion. “A heretic, in the ecclesiastical sense,” says Mr. Bloomfield, with the generality of commentators, “is one who takes up any doctrine or doctrines in opposition to the fundamental truths of the Christian religion.” And he intimates that he could say much more upon the subject, but that it would be thought out of place in a body of scriptural annotation. But Wesley has rightly observed, that *this* “popish sense” of the word, *although it crept, with many other things, early into the church, has no shadow of foundation, either*

in the Old or the New Testament. This is the only place in the whole Scripture, he remarks, where the word *heretic* occurs ; and here it evidently means, a man that obstinately persists in *contending* about *foolish questions*, and thereby occasions strife and animosities, schisms and parties in the Church. This, and this alone, is a *heretic*, in the Scripture sense. Such an one is perverted in his heart, at least, and convinced in his own conscience that he acts wrong. Nor is the learned critic, we think, more accurate in defining the meaning of the word *schism*, which, in his annotation upon this passage, he states to be “a separation from the rest of Christians, on account of these *heresies*.” The only passages in the New Testament where the word *schism* occurs, with reference to the church, are 1 Cor. i. 10 ; xi. 18 ; xii. 25 ; and in each of them it will be found to denote alienation of affection among the members of the same body ; or divisions **IN** a church, and not separation **FROM** it.

EPISTLE OF PAUL TO PHILEMON.

“Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints.”—Ver. 5.

SUCH a transposition of words as that in the text is by no means unusual in even the best Greek authors. Rendered according to the usage in our own language it should be : “Hearing of thy love to all saints, and the faith which thou hast in the Lord Jesus.”

It is one of those cross references so common in the Scriptures,* the first clause having reference to the fourth and the second to the third, and there being a common reference to both.

Hearing of	{	thy love thy faith in the Lord Jesus to all saints.
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* See vol. i. p. 320, seq.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

“God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets.”—Ver. 1.

“AT sundry times ;” that is, literally, *by many gradual stages* ; and it refers, no doubt, to every kind of revelation, whether spoken or otherwise given, but especially to the prophecies concerning Christ and his kingdom, which shone brighter and brighter unto the perfect day. The Messiah, as foretold in the prophetic roll, is first represented in general terms, as the Seed of the woman. It is then predicted that he shall descend from Shem. From among the sons of Shem Abraham is selected; from the sons of Abraham Isaac is chosen ; of the two sons of Isaac, Jacob, the younger, obtains the blessing; from the twelve sons of Jacob, Judah is announced as the ancestor of the Deliverer of man; and from all the numerous descendants of Judah it is at length predicted that the Messiah shall spring from the line of David. By these gradual revelations the Providence of God perpetually kept up attention, and preserved the faith of man in the expected Mediator; and the prophecy of Jacob was eminently useful to strengthen the faith of pious Israelites in those gloomy seasons of bondage and distress which began after the death of Joseph, and continued at intervals to the destruction of their state and polity.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—Ver. 3.

Professor Stuart says, “if God be represented to us under the image of splendour, or a luminary, the source of light ; then is Christ the radiance of that splendour, or the light emitted from that luminary. That is, as a luminous body becomes perceptible in consequence of the light radiated from it, so God has manifested, or exhibited himself, to us, in the person of His Son. To the same purpose, John says, ‘No man has seen God at any time ; the only-begotten Son, who is in the bosom of the Father, he hath revealed him’ (John i. 18). So again, ‘He that hath seen me hath seen the Father’ (ch. xiv. 9) ; and again, ‘He that seeth me, seeth him that sent me’ (ch. xii. 45). In Col. i. 15, Christ is called ‘the image of the invisible God,’ that is, he by whom the invisible God is, as it were, presented to our inspection. In him, God has exhibited to men the perfections of his character, that is, has exhibited the glory of himself, which is figuratively used to designate the divine perfections. So 2 Cor. iv. 6, the divine perfections as displayed in the face of Jesus Christ—a phrase of the like nature with that in the text. Again ; if God be represented under the image of substance, or essence, then is Christ the development of that substance to our view ; he is the image, representation or delineation of it. As an image upon a coin presents the exact lineaments of the stamp which made it, so does Christ present the likeness of the Father ; that is, reveals to us, in his person and work, just and proper views of the perfections of the Father.

“That both expressions are to be understood figuratively, is beyond all doubt; for God is not, in a literal sense, splendour, or a luminous substance; nor is his substance, or being, in itself considered—that is, physically or metaphysically considered—capable of being represented to our senses.”*

“The right hand.” This being mostly used in giving and receiving, the most honourable place near princes and other great personages has always been on that side. And, with reference, it would appear, to this custom, the exaltation of our Saviour is often spoken of as his being at the right-hand of God; in the text it is “the right-hand of the Majesty on high.” No one can interpret this *literally*, as if the Majesty on high had parts—arms and hands—although these are metaphorically referred to in the Scriptures. But as God—who is, in his own nature, invisible—“whom no man hath seen, or can see”—was said to appear, or to be seen, when there was a *shechinah*, or an illustrious display of his glory, so, in like manner, he is spoken of in heaven, as there making a more extraordinary display of His glory. This is here called *the Majesty*; and of that we may conceive of a right and left hand, or side (Acts vii. 55, 56). And on the right hand of this glory is our Redeemer. In Heb. viii. 1, the expression is varied,—“Who is set on the right hand *of the throne* of the Majesty in the heavens;” and by comparing that passage with this, we are led to interpret the words *on high*, as importing the same as *in the heavens*; that is, in the high or heavenly places; which might be rendered, “among the high beings,” that

* Stuart, *in loco*.

is, the angels, by whom the display of the divine glory used to be made on earth, and is probably made in the heavens. But our Saviour is exalted above the most glorious of these; as Peter says (1 Epis. iii. 22) "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

"Therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows."—Ver. 9.

The anointing with oil denotes the conferring of regal power and authority, as kings used to be anointed (Ps. ii. 6). And as the anointing of a king was a solemnity of great joy and triumph, so the vastness of the authority bestowed upon Christ, after his resurrection, when he was made both Lord and Christ (Acts ii. 36), must render the joy of it more abundant. Whence "the oil of gladness" is here mentioned, and the gladness of the solemnity is spoken of as extraordinary.

The words are quoted from Ps. xlv. 6, 7, the whole of which evidently relates to the Messiah, as *mediatorial King*. M'Lean has a good note here. He says "It was God in the person of the Father, who conferred this high reward [consecration to the kingly office] upon His *incarnate Son*, now begotten from the dead. He is called his God, not to point out the original superiority of the Father to the Son in the Godhead, but in relation to the economy of redemption, in which Christ is constituted the King and federal Head of the church. In this view, the Father is his God, and is frequently termed, 'The God and Father of our Lord Jesus Christ,' and in him the God and Father of all his brethren, whom He represents.

(See John xx. 17; 2 Cor. xi. 31; Eph. i. 3, 17; 1 Pet. i. 3.)”

“But the chief design of the apostle,” he adds, “in citing this passage, is to set forth Christ’s pre-eminence, in his exalted state, above all that were ever employed in the service and rule of the church, whether angels or men, and who are here termed his *fellows*, *associates*, or *partners*: ‘Thy God hath exalted thee above thy fellows.’ By this term, the apostle must chiefly have understood angelic rulers; for he is proving Christ’s superiority to these. But in what sense can they be termed his *fellows* or *partners*? Not in respect of his natural and original dignity; for they are creatures (Col. i. 16). Nor are they his partners in the power and dominion conferred upon him at his resurrection; for then He was anointed *above* them; angels, authorities, and powers being made subject to him (1 Pet. iii. 22). But as angels were formerly vested with power and authority as God’s ministers, particularly in the affairs of the church and kingdom of Israel, so they may be termed Christ’s *fellows*, not in point of equality, but in similarity of office; and in this sense, their prophets, priests, and kings, may also be so called.”*

CHAPTER II.

“For if the word spoken by angels was stedfast,” etc.—Ver. 2.

A DIFFICULTY has been felt in comparing these words with Exod. xx. 1, 19, 22; Deut. v. 4; in which places God himself is said to have proclaimed the law to Israel. To dispose of this discrepancy, various methods have been adopted, at the expense

* M’Lean’s Works, vol. v. p. 37.

of great labour, and we think to little purpose ; for, surely, we may apply the same maxim to the language of scripture, as is applied in the interpretation of human laws—what one does by another, he does himself. Nothing can be more evident, as professor Stuart remarks, than that the sacred writers have expressed themselves in a manner which recognises this principle (Comp. 2 Sam. xxiv. 7; 1 Chron. xxi. 1; Exod. iv. 21; viii. 15, etc.)*

“ For unto the angels hath he not put in subjection the world to come whereof we speak.”—Ver. 5.

The abrupt transition from one subject to another, observable at the opening of this verse, is apparent to every reader ; and we agree with Mr. Pierce in connecting it with the close of the first chapter, and reading the first four verses of this chapter as a parenthesis.

Some commentators think that by “ the world to come,” of which the apostle speaks, is meant the heavenly country which was promised to Abraham and his spiritual seed, and which may properly be termed the world to come. But it should be observed, says M'Lean, that the word rendered the *world*, frequently signifies the habitable world ; and it sometimes means the universal monarchies of the world, such as the Assyrian, Babylonian, and Roman (See Isa. xiii. 5, 9; xiv. 26; Luke ii. 1; Rev. iii. 10). In this place, he remarks, it evidently signifies that kingdom which the God of heaven was to set up, and which, from a small beginning, was to consume and succeed to all the former kingdoms, and fill the whole earth (Dan. ii.

* Professor Stuart has devoted an Excursus to a review of this subject, in which he defends the principle above assumed, vol. ii. 347—350.

44; vii. 26, 27). And it is termed *the world to come*, he adds, conformably to the Jewish manner of styling it, while it was yet future. It is the kingdom of God, the kingdom of the Messiah, and primarily signifies the gospel-state.

“But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”
—Ver. 9.

This passage is somewhat difficult. Stuart interprets it thus, for which he assigns conclusive reasons: “But we see Jesus, who was made but little inferior to the angels, crowned with glory and honour on account of the suffering of death, after that He had, by the grace of God, tasted death for all men,” that is, for Jew and Gentile. “Two objections against the superiority of Christ over angels,” he remarks, “were naturally urged by the unbelieving Jews upon the believing ones. (1.) Christ was a man. (2.) He suffered an ignominious death. To the first, the apostle replied in the quotation which precedes, and on which he is commenting. But in doing this, he also suggests the consideration, that the death of Jesus, so far from proving his condition to be inferior to that of the angels, was immediately connected with His exaltation to glory, and with the salvation of the world.”

This method of interpreting the verse frees us from great embarrassments, and the sentiment becomes plain and apposite. “Jesus did indeed take on Him our nature, and suffer in it; but His sufferings were the means of advancing Him to supreme dignity, after He had by them procured salvation for the human race. So long, then, as the highest glory was consequent upon the suffer-

ings of Jesus, and the salvation of Jew and Gentile was accomplished by it, surely the death of Christ can never prove that he is inferior to the angels." In this way, all the reasoning seems apposite to the purpose.

"He that sanctifieth and they who are sanctified."—Ver. 11.

"He that expiates, and they who are expiated by him;" the context not only justifies but demands this interpretation of the word *hagiazō*.

"Destroy him that had the power of death, that is, the devil."—Ver. 14.

It is plain, says Bloomfield, that this expression cannot be used of the devil, except *impropiè*, and in a certain respect. But on the force of the *allusion* commentators differ. Some think that the apostle refers to the common opinion among the Jews, that a certain evil angel, whom they called *the angel of death*, and to whom they gave the name of *Asmodæus*, or *Sammael*, presided over death. Others suppose that to the devil is really delegated the power to inflict the sentence of natural death; while others, again, conceive that there is only an allusion to the history of the fall, in which transaction the devil was the agent who introduced sin, and its necessary consequence, *death* (see John viii. 44). Preferable, however, to either of these interpretations seems that of Stuart, who translates, *him who has a deadly power*; which renders all the speculations about the power of the devil to inflict the sentence of death upon men unnecessary; and equally so, all the efforts to show what the rabbins have taught about Sammael, the angel of death.

That a deadly power, that is, a power of leading men to sin, and consequently of bringing them under

sentence of spiritual death, is ascribed to Satan in the New Testament, is sufficiently plain (see John xvi. 11; xii. 31; xiv. 30; Eph. ii. 2; vi. 12; Col. ii. 15; 2 Cor. iv. 4, etc.) In 1 John iii. 8, is a passage of the same tenor as this : *To render null the deadly power of Satan*; that is, to prevent the effects of it in bringing men to incur the sentence of spiritual death; that is, to redeem them from the effects of such a sentence, or to redeem them from the curse of the law (Gal. iii. 13; compare Rom. v. 9, seq.; 1 Thess. i. 10). Even the temporal consequences of death are removed by Christ (1 Cor. xv. 21, 26, 45, 52, seq.) Thus interpreted, we have a plain sense of the passage, and one analogous to numerous other parts of the Scriptures.* By the phrase *katargeō*, which we render *to destroy*, is evidently meant *to subdue, to deprive of power*; a sense in which it often occurs in the Apocrypha.

CHAPTER III.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house.”—Ver. 1, 2.

THAT is, Jesus was faithful to Him who made him the apostle and high priest of our profession. In the same manner it is said, “Who maketh his angels spirits, and his ministers a flame of fire” (i. 7). Some have rejected this epistle because it speaks of Christ as MADE, or rather of the Father as MAKING Christ; but had they considered what it was that Christ was made, says Sykes, *i.e.*, the apostle and high priest of our profession; or that the apostle was not speaking about the generation of the Son, they would hardly have done so.

* Stuart, in loco.

“Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”—Ver. 6.

The word *parrēsian* is paraphrased by Doddridge “freedom of possession;” but others, still better, we think, render it *liberty*, that is, liberty of access to God. Sykes has examined all the passages in which the word occurs in this epistle, from which this sense seems certainly to be educed. “Let us therefore come *boldly* unto the throne of grace” (iv. 16); “Having therefore *boldness* to enter into the holiest by the blood of Christ” (x. 19). The word rendered *boldness* in these passages is the same as is rendered *confidence* in the text, and evidently means, not *boldness*, in the sense in which we use that word, but *freedom*, or *liberty*. The Jews were prohibited from entering into the holy of holies, the high priest only excepted, and even he having this restraint laid upon him, that he could enter it but once a year; they, therefore, could have no access to the throne of grace. But now the true holy of holies was opened to all, through Christ, and all Christians might have *free* access to the throne of God. And this *freedom*, without any restraint, was the *liberty* which they might use without any fear of death, or harm, for entering within the vail. This *liberty* of access to the throne of God is a privilege which no Christian is to give up. It is access to the Lord and Master of His house or family, not by any others, as mediators in the family, but by and through the Son alone.

CHAPTER V.

THERE is no part of the Scriptures which explains the *nature and object* of the Jewish ritual in a *manner so spiritual, so satisfactory, so clear, so*

worthily of God, and so profitably to us, as chaps. v.—x. of the Epistle to the Hebrews. As a key to the Old Testament, these chapters deserve the most attentive and thorough study of all who wish to understand the Bible. As a statement and vindication of the great work of Christ, and of the atonement which He made by His blood for sin, they stand in the very first rank of all the scriptural writings. As adapted to the wants and condition of those whom the apostle addressed, they are a consummate specimen of skilful argument, and of powerful persuasion and remonstrance.

CHAPTER VI.

“Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection,” etc.—Ver. 1.

By *leaving* the principles of the doctrine of Christ, the apostle evidently does not mean relinquishing or giving them up; but only waiving the consideration of them for the present. But what does he intend by the phrase—“the principles of the doctrine of Christ,” or literally, “the word of the beginning of Christ?” M’Lean answers—The first and plain initiatory truths of the gospel, in which new converts were instructed previous to their baptism. These he takes to be the “elements,” or “first principles of the oracles of God,” in ch. v. 12, and which, in the next clause of this verse, the apostle terms *the foundation*.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”—Ver. 4—6.

Few passages in the New Testament have occa-

sioned so long and fierce a controversy as this has. Novatus commenced it in the third century, and it has never subsided. That true Christians are spoken of there can be no doubt, for the description would suit no others. They are said to be not only "enlightened," but to have "tasted the heavenly gift," which is "eternal life, through Jesus Christ our Lord" (Rom. vi. 23), and "been made partakers of the Holy Ghost," etc. If these, then, *fall away*, that is—as most commentators interpret the word *parapesontas*—*totally* fall away, it is impossible to renew them again unto repentance. It is certain, says Doddridge, that it must be understood thus, or it would prove contrary to the plainest fact—that it is possible to recover Christians who have fallen into great and wilful sins. Sykes thinks it here signifies a great falling away in duty, such as deserting the brethren, withdrawing from Christ and his profession in times of difficulty; crimes hinted at towards the close of the epistle. "Suppose a man once *enlightened*," he observes, "who sees how God has brought about his schemes, and sees such mighty confirmations, by *miracles* and signs, of what he believes; and suppose him to have had a *future state and judgment* laid before him. And let us suppose him, by the force of temptation, warped into some grievous sin, or induced to apostatise from the faith; what arguments or motives can be urged to such a man more or stronger than what he already has been instructed in, and which have proved too weak to hold him steady to his duty? Another sort of man may be convinced and converted; but after men are *enlightened*, if they refuse to adhere to the truth, or act in violation of it, what further motives can be urged than what have been,

and which have proved to be ineffectual?" But we think ver. 6 points at something beyond this. "They crucify to themselves the Son of God afresh, and put him to open shame." They treat Him as if He deserved the sentence executed upon Him; they act as if they thought He merited it, and thus put Him to open shame. This is *totally* to fall away—to give up the only way or means by which God saves sinners. How can such a one be renewed again to repentance? There seems to be another enunciation of the awful truth in ch. x. 26: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." That this fearful judgment is not threatened against all sins committed by true Christians, we may thank the Lord for, as being certain. John (I Epist., v. 16) says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it." So in ch. ii. 1: "My little children [that is, those who are in Christ (ver. 28); those who are of God, iv. 4], these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." Grievous, then, as it is that a true Christian should fall into sin, it does not place him beyond the reach of God's mercy, nor of the prayers of his brethren. This brings us back to what has been already said; *i.e.*, that this "falling away" and "sinning wilfully," for which there is no hope, is something beyond ordinary sinning; and what that is seems to be

pointed out very distinctly in ch. x. 28, 29: "He that *despised* Moses' law [presumptuously, with a high hand, deliberately set it at nought] died without mercy under two or three witnesses." Some sins were of that sort that no sacrifice could atone for them: death or excision was appointed as their punishment: no propitiatory sacrifices were permitted for them; that is, where sins were committed with *a high hand*. Hence, in ch. ix. 7, it is said that the high priest went once a year into the most holy place, to offer blood for himself and for *the errors* of the people; all their errors or mistakes of the law—all *omissions*, all *neglects*, all *mistakes*. But if the sin was *wilful*, *deliberate*, or *malignant*, the death was without mercy; there was no atonement accepted, no forgiveness granted by God. Well, then, says the apostle, "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath *trodden under foot the Son of God*, and hath *counted the blood of the covenant, wherewith he was sanctified, an unholy thing*, and hath *done despite unto the Spirit of grace*?" Is not this a description of that sin against the Holy Ghost, which hath "no forgiveness in this world, or in that which is to come?" Doddridge paraphrases: "Of how much severer punishment do ye suppose he shall be counted worthy, who hath not merely insulted a faithful servant, but even trampled upon the Son of God; and who hath not only slighted the method of reconciliation and purification which God hath appointed for lower purposes, but hath accounted the sacred blood of the covenant by which he was sanctified, and solemnly set apart to the service of God, a common or an unclean thing, like the blood of a malefactor justly executed for his crimes?" Now this he cer-

tainly does who rejects the Gospel, which cannot possibly be done without the greatest imaginable outrage to the memory of its Divine Author, who, had He not indeed been the extraordinary person He professed Himself to be, would deservedly have been reckoned among the most detestable of impostors. And such an offence is in present circumstances the most aggravated, as it is plain that he who commits it has offered the most contemptuous injury to the Spirit of grace, by whose miraculous and saving operation the truth of the Gospel is demonstrated to such a degree that the highest blasphemy against Him must virtually be expressed by such a conduct as we here suppose. Sykes, rendering *hekousiōs gar hamartanontōn hēmōn* (ch. x. 26), *for to us sinning wilfully*, says: "Let us suppose that (1) the apostle is writing to Jews, and that he knew their law was to cease; we may then fairly take his words in this manner—we, *i.e.*, we Jews, are now no longer under obligation to offer any sacrifices at all, and of course there remains to us no longer any sacrifice for sin, if we sin wilfully after we come to the knowledge of the truth; *i.e.*, if we reject the sacrifice of Christ, which He has made for us. (2.) But let us suppose the apostle to mean Christians in general; he then means *wilful sinners*, continuing in sin, *unrepenting*. What is it now that can take away the sin of such offenders? Will Christ take away such a one's sins by any *second* death, or any *second* oblation of Himself? No; such a sinner is not a proper object of mercy, and therefore he must take the consequence of having an impenitent heart. For him there is 'a fearful looking for of judgment'—a certain, frightful, or formidable expectation of condemnation,

arising from the sense of justice in God and the fitness of punishment to sin."

Storr, Sykes, and some other commentators are of opinion that the word *adunaton*, *impossible*, must here be taken, not as implying a strict philosophical impossibility, but a moral one. But Barnes has shown that in every passage in which the word occurs (Matt. xix. 26; Mark x. 27; Luke xviii. 27; Acts xiv. 8; Rom. viii. 3; Heb. x. 4, xi. 6) it denotes, not a *difficulty*, merely, but an *absolute impossibility*—a thing that cannot be done. Hence Doddridge says, "It seems to me that the apostle here gives up apostates as hopeless, in the general, in order to fortify Christians against the great danger to which they were exposed. But," he adds, "I think it cannot be inferred from hence, that, in ages where the evidence of Christianity might be less plainly *demonstrative*, those who had fallen into this crime, with circumstances less aggravated, and professed repentance, were never to be received to the peace of the church any more, as the Donatists supposed, and on this text founded their inexorably rigorous discipline."

"And so after he had patiently endured, he obtained the promise."—Ver. 15.

The promise was, "Blessing I will bless thee, and multiplying I will multiply thee" (ver. 14). Abraham waited with patience many years ere he could see any posterity from Isaac: but at length what was promised about the increase of his family, was made good; and he obtained not the promises, but the *promise*—the particular promise of blessing and multiplying him; or enlarging his family.

CHAPTER VII.

“For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him.”—Ver. 1.

THE apostle here resumes the subject introduced in the fifth chapter, and from which he had digressed in the sixth, in order to exhort the Hebrews to a steady perseverance in the Christian profession and conduct. He had already proved that Christ was far more excellent than Moses ; that he was properly called of God to be a High Priest, as was Aaron ; and that the Christian rest was superior to that promised to the Israelites : he now undertakes to show the dignity and excellency of the Christian High Priest, to be superior to, and greater than, that of Aaron, or the Levitical high priests ; and, consequently, that the Hebrews ought not any longer to adhere to the Levitical priesthood, nor to the Mosaic dispensation, but accept that of Christ, which was prior and superior to it. The topics by which he proves this are, that the same priest now abides always, and does not die, as the Aaronical priests do ; and that he has no sins of his own to offer for, as they had. Before he enters into this, however, Melchisedec and Christ are compared together, as being like each other in several circumstances. Both were kings of peace and righteousness, and neither of them deduced their right to their respective priesthood from any succession. Both of them exercised the office of blessing, as priests ; and neither of them deriving from parentage their office, it follows, that no objection can be raised against the priesthood of the one which

does not equally lie against the priesthood of the other.

“Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God, abideth a priest continually.”—Ver. 3.

Had the reasoning of the apostle and the object of comparison been kept in view, these words would never have been understood as if they related to the divinity of Christ, and were descriptive of the manner in which the silence of Moses respecting the parentage, birth, and descent of Melchisedec, had caused his existence to afford a typical resemblance to the real eternity of Christ. No such inference can fairly be deduced from them ; especially when we remember, that it is with immediate reference to Christ's priesthood that Paul enters into this comparison with Melchisedec, and that the principal feature in the comparison is contained in the words above cited. In fact, they point out to us how completely *the order* of Melchisedec differed from *the order* of Aaron. That the former was more ancient than the latter was not the only point of difference. The special provision which maintained and regulated the succession and legitimacy of the latter priesthood, and the age of performing its duties, wholly distinguished the one from the other. Not only the immediate parents but the remoter genealogy of the Aaronic priests were subjects of the nicest scrutiny ; and even their official labours were confined, as to the “beginning of the days” of the priesthood, to thirty years of age, and as to the “end of their priestly life” to fifty. Now Melchisedec was neither found among their genealogies, nor claimed descent from them ; nor was he of an order so limited and peculiar, but, being once

called by God, he remained a perpetual priest, and so was likened to the Son of God.*

By affirming that Melchisedec was MADE "like unto the Son of God," the apostle evidently means that he was made a type or resemblance of Christ with respect to the perpetuity of his priesthood. Whether the words that follow, "abideth a priest continually," refer to Melchisedec or to Christ, is not so clear. If to the former, they signify that he continued a priest all the days of his life ; or that he remained a priest continually throughout the whole time of that priesthood in which he had no successor. M'Lean, however, thinks that these words refer to the Son of God, and that the pronoun *who*, which is frequently omitted, ought to be supplied. It will then read thus, "But made like to the Son of God, who abideth a priest continually," which agrees in sense with verse 24.

"And here men that die receive tithes ; but there he receiveth them, of whom it is witnessed that he liveth."—Ver. 8.

Of this very difficult passage there are various interpretations of which some merit the praise of ingenuity, but we prefer Professor Stuart's, which refers the words in question to Melchisedec, their proper antecedent. In support of this he remarks, that they cannot be construed literally, not only because in that sense they would be of no avail to the argument, but also because the apostle is not speaking of the natural life of men, but of the duration of the priestly office. In respect of the natural death of the body, the Levites differed not

* See Frank's "Hulsean Lectures" for 1823, Lect. xv.

from the king of Salem ; both were mortals. In another world, too, they live as well as he, *i.e.*, both are immortal. “He liveth,” therefore, cannot refer simply to living in another world. Nor is there any ground, he adds, for supposing the apostle means to assert that Melchisedec’s high priesthood continues in heaven ; as some have imagined. There is no intimation in Scripture of any such thing, in regard to any one but Jesus. He therefore understands “*that die*,” as being used figuratively here, in order to denote the *brief* and *mutable* condition of the Levitical priesthood—the figurative use of the Greek word being very common in the New Testament, although no instance occurs, perhaps, where it has the same shade of meaning, which it appears to have here.

“Made higher than the heavens.”—Ver. 26.

The heavens, by a common metonymy, is frequently put for its inhabitants, the angels (see 1 Chron. xvi. 31, Psalm xcvi. 11, Isaiah xlix. 13), and Paul has fully proved that Christ is advanced far above the angels in dignity, authority, and glory (chap. i), so that in this sense he may be said to be made higher than the heavens. But as he is here describing him under the character of high priest, M’Lean apprehends that he has a particular view to the place into which Christ has entered to officiate as such, and which was prefigured by the holy of holies on earth : this place is higher than the heavens ; for when Jesus entered there, he *passed through* the heavens (chap. iv. 14), and ascended *far above* all heavens (Eph. iv. 10), into the glorious and immediate presence of the Divine Majesty, to

present his offering, and where he is now for ever seated at the right hand of God, in the highest station of dignity and honour (chap. x. 12, 13).

CHAPTER IX.

“Which had the golden censer, and the ark of the covenant,” etc.—Ver. 4.

THE difficulty here is in the mention of “the golden censer,” as amongst the things deposited in the holy of holies, whereas Moses mentions only the Ark, the Pot of Manna, Aaron’s Rod, the Two Tables of the Law, the Propitiatory, or cover of the ark, and the Cherubim. The word translated *censer* may mean that or the *altar of incense*—anything on or in which incense is burned, and our translators have adopted the former interpretation, after the Vulgate, as presenting the least difficulty, in relation to the passage; no doubt thinking, as others have done, that the altar of incense could not have been placed within the vail, inasmuch as it was to be used every morning, whereas the high priest was to enter the holy of holies only once a year; but that the censer might have been so placed, and have been taken by the priest’s putting his arm within the vail, without himself passing in. This was suggested by Grotius, who intimates that the passage had greatly perplexed him; and it has been adopted by Macknight and others. The explanation may suffice, but it is a remarkable fact, that the Vatican MS., the oldest and most perfect of all the copies of the Greek text that have come down to our times, gives a reading that is in exact accordance with the description of the furniture placed in the holy of holies, in Ex. xxx. It is this:—“Then verily the first

covenant had ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made ; the first, wherein was the candlestick, and the table, and the shewbread, and the golden altar of incense ; which is called the sanctuary. And after the second vail, the tabernacle which is called holiest of all ; which had the ark of the covenant overlaid round about with gold, whercin was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ; and over it the cherubims of glory shadowing the mercy-seat." Here, it will be seen, we have a complete enumeration of all the furniture in both the sanctuary and the holy of holies, omitting "the golden censer," which is not mentioned in Exod. xl., and placing the *altar of incense*, where the Lord directs Moses to place it ; that is, *before* the vail (Exod. xl. 26), whereas in our translation, and, indeed, in all the other texts and versions that have been examined, *the altar of incense* is omitted. It was not necessary to mention it, say some of the commentators: "inasmuch as the whole burnt offering is not mentioned, it was needless to speak of it here ;" but the author of the epistle to the Hebrews is now describing the furniture of the tabernacle (ver. 2—5), and not the services, which he proceeds to do in ver. 6.

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience."—Ver. 9.

This translation does not exhibit the apostle's meaning, in the former part of the verse. It would be better, "which has been a symbolical representation, [or type] down to the present time ;" that is,

the Jewish ritual, from the commencement of it, down to the present moment, has never been, and still is not, anything more than a type of the Christian dispensation, which has already commenced. All its oblations and sacrifices were ineffectual, as to removing the penalty due to sin, or procuring real peace of conscience.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,” etc.—Ver. 14.

Tillotson, Owen, and Doddridge understand the expression *Pneumatōs aiōniou* to refer to the *Holy Spirit*, under whose guidance they suppose the Saviour to have offered Himself as a sacrifice to God; others, as Grotius, Limborch, Schoettgen, Vitringa, Ernesti, Carpzov, Pierce, M'Lean, and Pye Smith take it to signify Christ's Divine nature; and others, again, as Heinrichs, Schleusner, Rosenmüller, Koppe, Iaspis, and Hawes, take the expression to mean an *endless* or *immortal* life, comparing it with vers. 12, 15, and chap. vii. 16. They place this in antithesis to the perishable nature of the beasts that were slain in sacrifice, and which are mentioned in the preceding verse. This seems the preferable interpretation. The antithesis would then be thus: “If mere *perishable brutes*, slain in sacrifice, effected external sanctification, how much more shall the offering of Christ, endowed with *eternal* life, or, with an *immortal* spirit, purify the conscience, etc.

“And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first Testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither

the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you."—Ver. 15—20.

The English translators here assign a different sense to the word *diathēkē* to that assigned to it throughout the whole of the preceding chapter, and the first half of the present one, and again resumed, and retained to the end of the epistle. But to suppose that a writer would thus vary the meaning of a word, so as to use it in two entirely different senses, while pursuing one unbroken chain of argument, to which this very word supplies the leading idea, would be to attribute to him no inconsiderable fault; a thing which we hesitate in doing, in reference to so conclusive a reasoner as the apostle Paul, to say nothing here of his inspiration. Besides, not to insist upon it that there is not a single example in the Hebraized Greek of the Septuagint, or of the New Testament, of the word *diathēkē* being used to denote a *will* or *testament*, the scope of the apostle's reasoning will not agree with the idea of a testament or a testator. In ver. 14, he sets forth the superior efficacy of Christ's blood to that of the legal sacrifices. In ver. 15, he shows that for this cause he is the Mediator of the new covenant, that his death being accomplished for the redemption, or expiation, of the transgressions of the first covenant, the called might receive the promise of the eternal inheritance. Then he begins the sixteenth verse with the connecting word *for*, which shows that he is giving an additional reason for the death of Christ, namely, that it was necessary for ratifying the covenant. So that, if in

ver. 16, 17, he refers to a testator's ratifying his last will, by his death, says M'Lean, it can be only in the way of comparison to illustrate the point of ratification ; for he does not affirm that the new covenant is a testament, or that Christ is a testator ; and it was below the dignity of the inspired apostle to play upon the ambiguity of words. It is plain, however, he adds, that what is said in the context will not apply to a proper testament ; for a testament did not require a mediator, nor was it ratified by the blood of sacrifice, nor was the death of the testator for the redemption or expiation of transgressions. These things belonged to a covenant, not to a testament.

We may now proceed to notice the most plausible interpretations which have been proposed, in support of the other principle.

Whitby translates, "For where there is a covenant made by the death, or ratified by the blood, of him that makes it (vers. 16, 17), there of necessity must intervene the death of him that makes the covenant or promise : for a covenant of this nature is only in the death of them who make it (as other covenants were ratified by the death of the sacrifices used at the making of them), and is of no force while the maker of the covenant lives."

Pierce translates, "For in every such covenant which God makes with sinful men, there must also of necessity be the death of the pacifier. For the covenant is made on the condition of death, and is confirmed thereby : because the pacificator has no power at all while he liveth."

Macknight affords the following translation : "For where there is a covenant, there is a necessity that the death of the appointed *sacrifice* be brought in :

for a covenant is firm over dead *sacrifices*, seeing it never hath force while the appointed *sacrifice* liveth." Scott, M'Lean, Adam Clarke, and Faber are disposed to acquiesce in this translation, as the most accurate ; the last-named writer observing that the slaughtered victim, over which and by which the covenant was made and ratified, was, in the strictest sense of the word, A SACRIFICE, as is sufficiently evident from the sacred writers invariably speaking of it as being A SACRIFICE *to the Lord* (See Gen. viii. 20—22 ; ix. 9—17 ; xxxi. 44—54 ; Exod. xix. 5 ; xx. 24.) He then exhibits what he conceives (and what we also conceive) to be the proper rendering of the passage ; namely, " And, on this account, he is the mediator of the new covenant ; in order that death having taken place for the redemption of the transgressions which were under the first covenant, the called might receive the promise of eternal inheritance. For, where there is a covenant, there also it is necessary that the death of the ratifier should be. For a covenant over dead *victims* is valid, since it is of no strength while the ratifier is living. Whereupon, neither was the first *covenant* inaugurated without blood. For every commandment according to the law having been spoken by Moses to all the people, having taken the blood of calves and of goats, with water and scarlet wool, and hyssop, he sprinkled both the book itself and all the people, saying, ' This is the blood of the covenant which God hath enjoined to you.' " Respecting this translation, he remarks, I. That the expression, *the maker or ratifier of a covenant*, is of necessity ambiguous, and may denote either *each individual of the contracting parties*, or *the slaughtered victim*. (1) In Heb. viii. 10, the person who

makes the covenant is Jehovah, one of the contracting parties. (2) In Ps. l. 5, the ratifier of the covenant is Israel collectively, another of the contracting parties. (3) In Heb. ix. 16, the ratifier of the covenant is neither of the contracting parties, but the victim by which the covenant is made or ratified. II. That by *the dead* are meant *the dead victims*, which the contracting parties had sacrificed, as is clear, both from the whole drift of the argument, and from the very phraseology employed by St. Paul. III. That the Greek word denoting *the ratifier* is in the masculine gender, and not in the neuter, because the names of the clean animals devoted to sacrifice, as they are set forth by Paul, both before and after the passage which contains the word under consideration, are of the masculine gender. He next considers the reasoning of the apostle, throughout the entire passage contained in the eighth and ninth chapters of the Epistle. I. The basis of the argument is the sixteenth and seventeenth verses of the ninth chapter, in which he must be understood as arguing from the well known and universally received mode of ratifying a covenant in GENERAL, to the exactly similar mode of the ratifying the Levitical and Christian covenants in PARTICULAR. II. His reasoning, therefore, if thrown into a syllogistic form, is to the following effect: all covenants are ratified over a sacrifice, and are valid only over dead victims; for they are no way binding while the ratifier is living. But the Levitical and Christian dispensations are each a covenant between God and man. Therefore each of those covenants must have been ratified over a sacrifice.”*

* “Treatise on the Three Dispensations,” vol. ii. b. 3, chap. 2, pp. 330—367.

“It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.”—Ver. 23.

How could the heavenly tabernacle be purified ? The word can be here used only in a *figurative* manner ; for the *heavenly things* are not *impure*. But as God was accessible to offenders, in his sanctuary on earth, only when atoning blood had been offered, so God, in His heavenly sanctuary, is accessible to sinners, only through the blood of Jesus there offered, and there consecrating a new and living way of access to the throne of mercy. It is in this sense, that the writer means to apply *purifying*, viz., that of rendering the sanctuary approachable by offenders, and affording assurance of liberty to draw near to God (chap. iv. 16), rather than that of direct purification from uncleanness ; which could not be predicated of the heavenly sanctuary. It is the *effect* of the purifying blood of Jesus in regard to giving access to the heavenly sanctuary, which the writer means to compare with the purification of the tabernacle and its utensils ; for the most holy place of the earthly tabernacle could be properly approached by offenders, only when atonement was made.

CHAPTER X.

“Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.”—Ver. 5.

THESE words are quoted from the fortieth psalm, where the Hebrew reads, “Mine ears hast thou opened ;” and the question is, how are we to account for the difference between the text and the quotation ? The mere fact is easily accounted for ; namely, the

apostle quoted the LXX. who, probably understanding ears to be put by synecdoche for the whole body, have translated freely, giving what they conceived to be the sense of the passage. But if the word "body," be wrong in the LXX., the apostle may seem to have sanctioned the error, and be charged with similar ignorance. The apparent difficulty, however, is susceptible of a solution.

The speaker in the psalm is mentioning the insufficiency of mere external rites ; the inadequacy of sacrifice and burnt offering to take away human guilt, or make satisfaction to the majesty of God.— This he repeats in the first and third lines of the tetrastich. In the fourth line he announces his own advent : "Then, said I, Lo, I come." Now, according to the genius of Hebrew composition, we may expect the second line to be nearly synonymous with the first. The words are, literally rendered, "mine ears hast thou opened ;" that is, Thou hast made me attentive or obedient. So in Isa. l. 5.

"The Lord God hath opened mine ear,
And I was not disobedient."

And, in this sense, the words of the second line have a due correspondence with those succeeding. "Then, said I, Lo, I come. Thou hast constituted me thy servant; thou hast made me obedient; and I readily say, Behold I come ; in the volume of the book it is written of me, I delight to do thy will, O my God ; thy law is in my heart." Thus the sense of the original is clear enough; but the LXX. express it by another phrase, more accordant with the idiom of their own language, of which we have examples both in classic and in sacred writers. They say,

not “thou hast opened mine ears,” but “thou hast prepared me a body ;” either taking *sōma*, generally, for “thou hast made me altogether subservient to thy great design ;” or, as it is used once in the Apocalypse, and often in classic Greek, to signify a servant, of which Schleusner’s Lexicon gives several examples. Either way, the sense is the same : and what is more, it is a good one. But after a short space, the apostle speaks of the *sōma* of Christ being offered as a sacrifice, once for all. This does not prove, however, that the word is used in the same sense in both places. Paul was not obliged to abandon the version which he always quotes, and most commonly with exactness, in his epistle to the Jews, because in this instance it happened to contain the word *sōma* in a sense different from the sense he intends by it in the next sentence. He finds no argument upon the word ; and whether it be a defensible rendering of the Hebrew or not, the apostle is in no respect answerable. Bishop Horne justly remarks, that “if the apostle’s argument turned on the word an emendation might seem necessary. But that word is not essential to the argument, which seems to stand clear and full, whatever be the meaning of “a body hast thou prepared me.” “He might have added,” says bishop Horsley, “that the apostle’s argument would be complete, if these words were expunged, or if they had been omitted in the citation.” Archbishop Secker was clearly of the same opinion. “It is not certain,” he says, “that the apostle argues from the word *sōma* at all. He quotes the translation of the LXX. as he found it in his copy, lays a stress on what is in the Hebrew, but none on the rest ; either knowing it not to be there, or being re-

strained by the Spirit of God from making use of it.”*

“For by one offering he hath perfected for ever them that are sanctified.”—Ver. 14.

The word *teleiōsai*, “to make perfect,” is used in different senses, and the kind of perfection intended must be determined by the nature of the means by which it is affected, and also by the nature and condition of the person or thing to which it is applied. Here the means is Christ’s one offering, and as the leading design of that was to make atonement for sins, and procure such a remission of them as that God should remember them no more—as explained in the following verse—so to perfect for ever, in that sense, is to procure a complete and everlasting pardon of sins for them.

“Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”—Ver. 22.

It is clear that here, and throughout this epistle, the expressions are employed in allusion to the law and its ceremonies. When the covenant was made in Horeb, “Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you,” (Ex. xxiv. 8); by which ceremony was signified the obligation the people were under to pay obedience to the law. In the case of the leper and the leprous house, he and it were to be sprinkled seven times, in order to their being cleansed (Lev. xiv. 7, 51). Here, the apostle means, having our hearts clean from all consciousness of evil, and being fully sensible of our obligation to become

* “Critica Biblica,” vol. iii. p. 241.

obedient to the will of Christ. It has no relation, except a figurative one, to what Peter speaks of in 1 Epist. i. 2: "The sprinkling of the blood of Jesus Christ."

There is a similar allusion and figure in the latter clause of the verse: "and our bodies washed with pure water." There is certainly no reference, as some imagine, to Christian baptism—of our being baptised in the name of the Father, and of the Son, and of the Holy Ghost; but to the Jewish baptisms, in order to their being cleansed. When Aaron was to go into the holy of holies, he was first to wash his flesh with water (Lev. xvi. 4, 24). So was the leper to wash himself in water, that he may be clean (ch. xiv. 8). And so it was in cases of uncleannesses, the persons were obliged to bathe themselves in water (ch. xv. 6, 27), in running water (ver. 13); and it is in allusion to these customs that the apostle makes use of the words *pure* water, or *clear* water, meaning that we should be unspotted by sin.*

CHAPTER XI.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Ver. 1.

THE word *hupostasis*, which we translate *substance*, is properly the *basis*, or *foundation*, or *ground-work*, upon which anything is built, as Raphelius has shown by several quotations from Polybius. And it is plain, as Sykes observes, that we must have some ground or reason for such things as we hope for, or we should hope without reason, which would be folly. Every Christian has reason to hope for a blessed immortality; and if the ques-

* Sykes, *in loco*.

tion be, upon what ground is this hope founded? the answer is, that the thing is not improbable in itself, and it is declared by Christ that such as believe in Him shall have eternal life; and we have such assurance that He came from God with this assurance to us, that we cannot but have faith in His promise. The word *hupostasis*, therefore, should here be rendered *foundation*, or *groundwork*, which it properly signifies, and not *substance*, unless that word be taken in the philosophic sense, for the *substratum* of what it is applied to. In this sense it occurs in the Septuagint, in several places. Thus in Ezek. xix. 5: "When she saw that she had waited, and her hope (*hupostasis*) was lost"; that is, what she had *depended upon*. Psalm xxxix. 7: "My hope (*hupostasis*) is in thee." The word is used in like manner in 1 Cor. ix. 14, xi. 17, etc., and in this epistle, ch. iii. 14.

The word *elenchos*, which is rendered *evidence*, is the *strict proof*, or *demonstration*. That is, says Hallet, faith is such a kind of reason and argument as both *convinces* the understanding and *engages* a man to *act* according to that conviction. Doddridge paraphrases, "the powerful conviction of things which are not seen," as properly expressing the apostle's meaning.

"Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."—Ver. 11.

It may be difficult to some to understand how the apostle should say that Sarah "judged Him faithful who had promised," whereas in the history (Gen. xviii. 12—15) she seems not to have credited what was promised: "Sarah laughed within herself,

saying, After I have waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay, but thou didst laugh." The answer is (1), Supposing she did not at first believe the possibility of having a child at that time of life when it ceased to be with her after the manner of women; yet, if she afterwards believed, that fully answers the design of the apostle. But (2), to laugh here signifies not to treat a matter with scoffing, but to be highly pleased. When Abraham was promised a child by Sarah, and she was promised to become nations, Abraham "fell upon his face and laughed" (Gen. xvii. 16), not that he disbelieved the promise, but was highly pleased that a child was to be born to him that was a hundred years old; "and shall Sarah, that is ninety years old, bear?" (ver. 17.) Abraham's laughing was no indication of his want of faith. Why, then, should it be made any to Sarah's? The truth is, Sarah was highly pleased; so pleased that she broke out into *open laughter*, as the Hebrew word signifies. When the angel taxed her with her laughter, she denied it, because "she was afraid;" not that she was not much pleased with the promise, or that she did not believe what was said to her.*

CHAPTER XII.

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."—Ver. 16.

WHY is Esau called a *profane* person? It is not

* Sykes, *in loco*.

that he was a fornicator, for that is not imputed to him here. The apostle's meaning is, "any fornicator, or any profane person as Esau." Why, then, is he called *profane*? To be *profane* is to treat with contempt anything that God appoints, knowing it to be His appointment. Or if God Himself be treated not with that reverence and respect which is due to His Majesty, that is, properly, *profaneness*. "Esau is called a profane person," says Doddridge, "because as a prophetic blessing went along with the birthright, there was a profane contempt in the infamous bargain by which he sold it. And as an immoderate eagerness in the gratification of appetite would naturally imply a contempt of spiritual and divine blessings, to be sacrificed to such gratifications, it was properly expressed by profaneness." This hardly makes the thing clear, however; for, as Sykes observes, Esau faint, and at the point to die, when he thought his birthright could be of no profit to him, sold it to Jacob (Gen. xxv. 31). This might be deemed weakness or folly, but it does not appear to have any connection with *profanity*. If we look further, however, we find that he *despised* his birthright (Gen. xxv. 34). He showed no regard to the blessings of God, whatever they were, but was content to sacrifice them all for *a trifle*. But there was more than this. He knew of the promises made to Abraham, and repeated to Isaac, and he was in due course of succeeding to them, and of being the means of conveying the blessing of God to all the earth. This was what he contemptuously despised and sold, and he was therefore justly chargeable with *profaneness*.

THE GENERAL EPISTLE OF JAMES.

CHAPTER II.

On faith and works, as justifying.—Ver. 14—26.

On the supposed opposition of James and Paul, see vol. i. pp. 79—88.

CHAPTER III.

“ My brethren, be not many masters,” etc.—Ver. 1.

TEACHERS should be substituted for *masters*, in the translation.

“ For in many things we offend all.”—Ver. 2.

This translation is very unhappy. It should be, “ For in many things all of us offend.” Wiclif has, “ For alle we offenden in many thingis.”

CHAPTER IV.

“ Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.”—Ver. 5, 6.

THE words to which “ *the Scripture saith* ” belong, are not found in Scripture (though many commentators refer to Gen. vi. 3, 5; chap. viii. 21; Numb. xi. 29; Prov. xxi. 10), to avoid which some understand them interrogatively, taking the first clause as a general intimation of the infallibility of God; i.e., “ Do ye think that the Scripture can speak

falsely?" or, "Does the spirit which dwelleth in us incline us to vehement envy and rage?" Bloomfield paraphrases thus: "Do you think that the Scripture speaketh in vain, or without a very good reason, *when it condemns such a worldly temper? No, that you cannot rationally suppose.* Do you imagine that the Spirit of God, which dwelleth in us Christians, leadeth us to covetousness, pride, or envy? *No, by no means.* On the contrary, unto such as follow his guidance and direction, and excel in love, humility, and moderation, as to the things of this world, He sheweth greater favour. Wherefore the Scripture saith," etc.

THE FIRST EPISTLE GENERAL OF PETER.

CHAPTER III.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.”—Ver. 18.

NOTHING but a fear of consequences—that is a fear of affording countenance to the Roman Catholic doctrine of purgatory, could have induced such forced and improbable interpretations as have been given of the apostle’s words. Let us look at the entire passage.

The first thing to be determined is, the precise import of the words, which it is acknowledged that our translation does not represent. In the Greek texts most worthy of confidence, as Scholz, Lachmann, Tischendorf, and Alford, the article before, *spirit*, is omitted. The last clause in the 18th verse then reads, “being put to death in flesh, but quickened in spirit.” Here the two clauses form what is denominated an antithetical parallelism; “quickened in spirit,” is set over against “put to death in flesh,” “quickened,” being contrasted with “put to death,” and “spirit” with “flesh.” Now, the laws of the Greek language, in such cases, require us to give the same construction to the two datives, “spirit” and “flesh.” Whatever preposition we use in one member of the clause, we must

employ the same, as an equivalent, in the other member. If we translate *manatōtheis men sarki*, “put to death in the flesh,” we must also render *zōpoiethēis de pneumatī*, quickened in the spirit; and *vice versa*. It must either be “put to death by the flesh, but quickened by the spirit,” or “put to death in the flesh, but quickened in the spirit.” But as “put to death by the flesh” has no meaning, and if it had, could state only a falsehood, the preposition *by* will not do in that member of the sentence. Such renderings as the following, by Doddridge, then, must be rejected—“Being indeed put to death in the flesh, by those enemies whom God permitted for a while to triumph over Him, but quickened by the spirit of God, which soon re-animated His body, and raised it to an immortal life.”

Jerome's Vulgate gives it correctly, “died in body, and lived in spirit,” with which agrees the Peschito Syriac, the oldest of all versions. Of English versions, we may note Wiclif's, which is, “Maad deede sotheli in flesch, forsothe maad quike in spirit;” Tyndale's is, “Was killed as pertayneynge to the flesshe, but was quyckened in the sprete;” and Coverdale's is, “Was slayne after the flesh, but quyckened after the spirit.” We believe all these versions truly give the sense of the original, and set aside many of the interpretations of the next verse.

“By which also he went and preached unto the spirits in prison.”—Ver. 19.

Doddridge paraphrases it thus: “Even that spirit, by the inspiration of which, granted to his faithful servant Noah, going forth as it were in that progress in which he employed him, he preached to

those notorious sinners, who, for their disobedience, have since experienced the just severity of the Divine vengeance, and are now in the condition of separate spirits, reserved, as it were, in prison, to the severer judgment at the great day.”

Gill, in like manner, says, “The plain and easy sense of the words is, that Christ, by His spirit, by which He was quickened, went in the ministry of Noah, the preacher of righteousness, and preached, both by words and deeds, by the personal ministry of Noah, and by the building of the ark, to that generation who was then in being : and who, being disobedient, and continuing so, a flood was brought upon them, which destroyed them all ; and whose spirits or separate souls, were then in the prison of hell ; that is, when the apostle Peter wrote this epistle. . . . So that Christ neither went into this prison, nor preached in it, nor to spirits that were then in it when he preached, but to persons alive in the days of Noah, and who, being disobedient when they died, their separate souls were put into prison, and there they were when the apostle wrote.” Scarcely more violence could be done to the obvious meaning of words than is here offered to those of the inspired apostle ; and there are, perhaps, few passages in the New Testament that have been more tortured than this, lest it should be thought to countenance the Popish doctrine of purgatory. Let the words be understood in their literal and obvious meaning, and we shall not be a whit nearer to purgatory than we were before. Bishop Horsley has expounded what we believe to be the real sense, and to his very able sermon we refer the reader. After having fixed the exact meaning of the terms employed by the apostle—and

shown that by the word *spirit* in the preceding verse, and by which [rather, *in* which] our Saviour is here said to have preached to the spirits in prison, we cannot, if the construction of the passage be regarded, understand the Holy Spirit, but the *human soul* of Christ, which was *quicken*ed, or preserved against the stroke of death by which his body had fallen,—he proceeds to state what he conceives to be the design of Christ in visiting the abode of departed spirits, and also the substance of his announcement to them. The souls in custody, he remarks, were those “which sometime were disobedient,”—an expression which implies that they were recovered from that disobedience, and, before their death, had been brought to repentance and faith in the Redeemer to come. To such souls Christ went and preached. But what did He preach to them, and what could be the end of His preaching? Certainly He preached neither repentance nor faith; for the preaching of either comes too late to the departed soul. These souls had believed and repented, or they had not been, as the Bishop observes, in that part of the nether regions which the soul of the Redeemer visited. Nor was the end of His preaching any liberation of them from purgatorial pains, of which the Scriptures know nothing. But if he went to proclaim to them the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their intercessor, in the merit of His own blood, this, says bishop Horsley, was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation, in due season, of their bliss; and this, it may be presumed, was the end of His preaching.

“The like figure whereunto, *even* baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.”—Ver. 21.

Wesley better translates this verse. “The anti-type whereof, baptism, now saveth us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ ;” that is, he well observes, through the water of baptism we are saved from the sin which overwhelms the world as a flood : *not*, indeed, by the bare outward sign, but by the inward grace : a divine consciousness that both our persons and our actions are accepted through Him who died and rose again for us.

CHAPTER IV.

“For, for this cause was the gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”—Ver. 6.

THIS verse is very obscure, and there are numerous interpretations of it. Whitby, Wakefield, Doddridge, and others, taking *nekrois* (*dead*) figuratively, refer it to the Gentiles. Wakefield translates thus : “For this indeed was *the effect* of the preaching of the gospel to *the dead* [*the unconverted Gentiles*] that *some* will be punished as carnal men ; but *others* [*those converted to Christianity*], lead a spiritual life unto God.” Slade, rejecting this figurative interpretation of the word, and comparing the passage with chap. iii. 19, as does also Adam Clarke, understands the apostle to assert that the gospel had been preached, or proclaimed, *even* to the dead, that they will be judged by the law of nature for the things done in the body, and be rewarded in pro-

portion to their deserts, by a spiritual life, according to the will and power of God. Boothroyd adopts the interpretation of Rosenmüller and others, and understands by *the dead* those who had died by persecution. The last-mentioned critic thus expresses the general sense of the passage (ap. Bloomfield): "Even to those who in these times have suffered death, was brought the glad annunciation, that although they had suffered death in the flesh, yet, by the Divine omnipotence, they shall be made alive."

THE SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

“Knowing ~~this~~ ^{the} first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were moved by the Holy Ghost*.”—Ver. 20, 21.

WHITBY, Wesley, Doddridge, Adam Clarke, and other commentators understand the *idias epiluseōs* of *private suggestion* or *impulse*, and refer to the following words, “for holy men of God spake *as they were moved by the Holy Ghost*.” But *epiluseōs* will not bear this sense; and of other interpretations we think Bishop Horsley’s deserves to be preferred. The English word *private*, he remarks, does but very darkly, if at all, convey to the understanding of the English reader the original word to which it is meant that it should answer. This denotes that peculiar appropriation of the thing with which it is joined to something else previously mentioned, which is expressed in English by the word *own* subjoined to the pronouns of possession: *our own* power—*his own* blood, a prophet of *their own*. In all these places, the Greek word which is rendered by the words *our own*, *his own*, *their own*, is that same word which in this text is rendered by the word *private*. The precise meaning, therefore, of the original, he thinks, may be thus expressed: “Not any prophecy of Scripture is of *self-interpre-*

had nothing to do with the inanimate world of which they were speaking. It takes away neither antecedent nor consequent, neither ground nor inference, nor in any way touches the argument, which has reference to the *inanimate* world and not to the *animate* world. And if the apostle does not take away the ground of their argument he takes away nothing. Burnet pertinently asks, what is it the apostle tells the scoffers they were ignorant of? Not that there was a deluge that had destroyed mankind, for of that they neither were nor pretended to be ignorant, for they were Jews. It was the constitution of the old heavens and earth, and the change or destruction of them at the deluge. They were ignorant or unmindful of that ; and of it the apostle admonishes them. Besides, the design of Peter is to prove, or to induce a belief in, the future destruction of the inanimate world, to do which he must use an argument taken from a preceding destruction of the inanimate world, for to take one from the perishing of the animate world, only, would not answer the purpose. The argument of Peter is, that what *has been* done *may be* done again. If the inanimate world, he argues, has been once destroyed, it is not unreasonable to accept those prophecies which say it shall be destroyed again. In the last place, the opposition in the apostle's argument shows the inanimate world to be what is meant. The opposition lies between *the heavens and earth that were of old*, and *the heavens and earth that are now* ; or the two inanimate worlds.* As this world is to perish by fire, so that perished by water. Nothing could afford a more conclusive refutation of the idea, that the deluge

* Burnet, "Theory of the Earth," p. 160.

was but a partial overflowing of water, which left the earth and the aerial heavens much in the same condition as before. As St. Augustine argues,* as the natural world—the earth with the heavens about it—was destroyed and changed at the deluge into the present heavens and earth, so, in like manner, shall the present heavens and earth be destroyed and changed by the last conflagration. The figure of the world shall be changed at the conflagration, as it was changed at the deluge.

Dr. Adam Clarke thus treats ver. 5 :—

“ However we take the words, they seem to refer to the origin of the earth. It was the opinion of the remotest antiquity that the earth was formed out of *water*, or a primitive *moisture*, which they termed *hylê*, a *first matter*, or *nutriment*, for all things : but Thales pointedly taught that *all things derive their existence from water*, and this very nearly expresses the sentiment of Peter, and nearly in his own terms, too. But is this doctrine true ? It must be owned that it appears to be the doctrine of Moses : ‘ In the beginning,’ says he, ‘ God made the heavens and the earth ; and the earth was without form, and void ; and darkness was upon the face of the deep.’ Now, these *heavens* and *earth*, which God made in the beginning, and which he says were at first *formless* and *empty*, and which he calls the *deep*, are in the very next verse called *waters* : from which it is evident that Moses teaches that the earth was made out of some *fluid substance*, to which the name of *water* is properly given. And that the earth was first in a *fluid* mass is most evident from its *form* ; it is not *round* as has been demonstrated by measuring some *degrees* near the

* “ De Civ. Dei,” c. 16, 18.

north pole, and under the equator ; the result of which proved that the figure of the earth was that of an *oblate spheroid*, a figure nearly resembling that of an orange. And this is the form that any *soft* or elastic body would assume, if whirled rapidly round a centre, as the earth is around its axis. The measurement to which I have referred shows the earth to be flattened at the poles, and raised at the equator. And by this measurement it was demonstrated that the diameter of the earth at the equator was greater by about twenty-five miles than at the poles."

Now, considering the earth to be thus formed *of water*, we have next to consider what the apostle means by *di hudatos*, variously translated *by, out of, by means of, and between the water*. *Standing out of the water* gives no sense, and should be abandoned. If we translate *between, the waters*, it will bear some resemblance to Gen. i. 6, 7 : "And God said, Let there be a firmament in the midst of [*betuch*, between] the waters ; and let it divide the waters from the waters ; and God divided the waters which were under the firmament from the waters which were above the firmament." Thus it may refer to the whole of the *atmosphere*, with which the earth is everywhere surrounded, and which contains all the vapours which belong to our globe, and without which we could neither have animal nor vegetable life. Thus, then, the earth, or terraqueous globe, which was originally formed out of water, subsists by water ; and by means of that very water—the water compacted with the earth, the fountains of the great deep, and the waters in the atmosphere, the windows of heaven (Gen. vii. 11)—the antediluvian earth was destroyed by water, as Peter

states in the next verse. The terraqueous globe, which was formed originally of water, or a fluid substance, the *chaos* or first matter, and was suspended in the heavens—the atmosphere—enveloped with water, by means of which water it was preserved ; was, because of the wickedness of its inhabitants, destroyed by those very same waters out of which it was originally made, and by which it subsisted. “ But the heavens and the earth, which are now ” [the present earth and its atmosphere which are liable to the same destruction, because the same *means* still exist, for there is still *water* enough to drown the earth, and there is *iniquity* enough to induce God to destroy it and its inhabitants] “ are kept in store,” [*treasured up*] kept in God’s store-house to be destroyed, not by *water*, but by *fire*, at the day of judgment.

From all this it appears that those *mockers* affected to be ignorant of the Mosaic account of the formation of the earth, and of its destruction by the waters of the deluge ; and indeed this is implied in their stating that all things continued as they were from the creation. But Peter calls them back to the Mosaic account, to prove that this was false ; for that the earth, etc., which were then formed, had perished by the flood ; and that the present earth, etc., which were formed out of the preceding, should, at the day of judgment, perish by the fire of God’s wrath.

THE GENERAL EPISTLE OF JUDE.

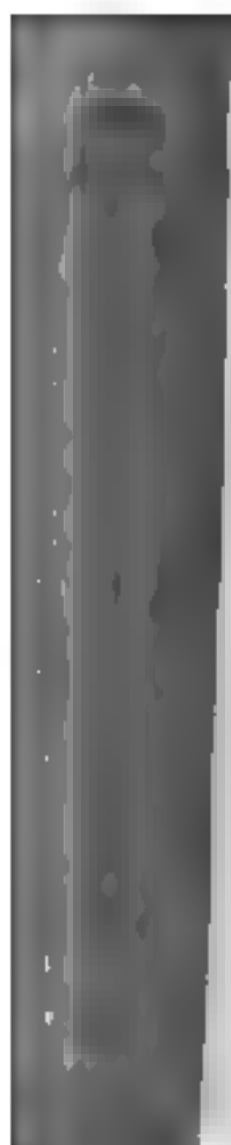
“ I will therefore put you in remembrance, though ye once knew this.”—Ver. 5.

ON the meaning of the word *apax*, here translated *once*, much has been written. Dr. Adam Clarke has shown, upon good authority, that it is employed sometimes to signify *altogether, entirely, perfectly, fully*, etc. Jude may be understood as saying, “ I will, therefore, put you in remembrance, though ye are *thoroughly*, or *fully*, instructed in this.”

“ Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation,” etc.—Ver. 9.

Of the various conjectures which have been advanced relative to the meaning of this verse, and also as to the source whence Jude derived his information, that of Macknight seems liable to the least objection. In Dan. x. 13, 21, and xii. 1, Michael, he remarks, is spoken of as one of the chief angels who took care of the Israelites as a nation : he may, therefore, he thinks, have “ been the angel of the Lord ” before whom Joshua the high-priest is said to have stood, “ Satan being at his right hand to resist him ” (Zech. iii. 1); namely, in his design of restoring the *Jewish church and state*, called by Jude, *the body of Moses*, just as the Christian church is called by Paul, *the body of Christ*. Zechariah adds, “ And the Lord ”—that is, *the angel*

of the Lord, as is plain from ver. 1—"said unto Satan, the Lord rebuke thee, O Satan ! even the Lord that hath chosen Jerusalem, rebuke thee !" Dr. Adam Clarke adopts this view of the passage, and adds to the remarks of Macknight the following : " Among the Hebrews, *guph*, BODY, is often used for a *thing itself* : So Rom. vii. 24, *the body of sin*, signifies *sin* itself : so *the body of Moses* may signify Moses himself ; or that in which he was particularly concerned, namely, his institutes, religion, etc.



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